A NEW CHRISTOLOGY FOR A NEW AGE

A Professional Project

Presented to

the Faculty of

the School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by Gertrude Ray McDonald May 1987 This professional project, completed by

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has been presented to and accepted by the Faculty of the School of Theology at Claremont in partial fulfillment of the requirements for the degree of

DOCTOR OF MINISTRY

Faculty Committee

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April 15, 1987

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ABSTRACT

A NEW CHRISTOLOGY FOR A NEW AGE Gertrude Ray McDonald

This study develops a new biblical Christology which proposes that Christ is the reconciling child of two principles or forms of consciousness and being--masculine and feminine. traditional Christian view, that which sees the nature of Divinity as being solely masculine, is presented here as a partial truth which is transformed and enlarged when it is related to the feminine with the result that Christology and depth psychology can be seen to be inseparably wedded with Christ being born in the individual Soul, the womb of the psyche. birth is presented as the culmination of a process of archetypal development which passes through both reformative and transformative stages, the birth of the Cross-bearing Christ in the Soul allowing for true androgynization of the psyche for the first time and, when this stage is completed, for the birth of Holy Wisdom and the realized Self (the Eschaton), out of the womb of the Great Hermaphroditic Parent God, this being experienced as an inner psychic event.

This essay contrasts matriarchal and patriarchal consciousness and sacrality as to the meaning for each of sacrifice, illumination, Soul, atonement, spirituality, holiness, power, Hell, Voice or Word, purity, and experience of God.

The method employed is that of a psychological form of biblical hermeneutics amplified in conjunction with a series of figures which represent models of the psyche at different stages of the archetypal journey, developed from the intuition that the psyche (as the earth), is like a magnet which, when broken at the middle through archetypal action, births the Soul. Each figure represents different stages of consciousness and inner psychic development. These figures are then related to biblical or other mythological symbolism in a way that clarifies the nature of this archetypal psychic pilgrimage from Eden (or its equivalent in other traditions), to the Heavenly Jerusalem—the goal of the journey, the two types of shepherds for this odyssey being presented and contrasted—one being an Ego shepherd and the other a Soul shepherd.

ACKNOWLEDGMENTS

Grateful acknowledgment is made to the following for permission to reprint previously published material:

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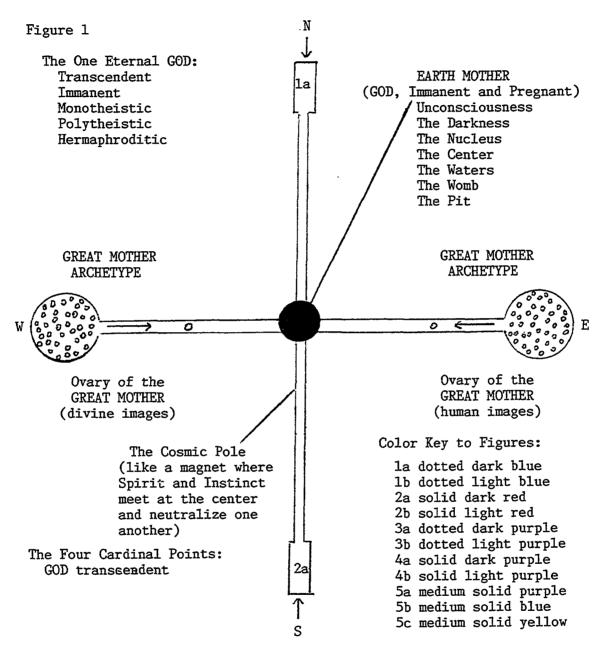
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Note: Unless otherwise indicated all biblical quotations are from the <u>Jerusalem Bible</u>. Other versions of the Bible quoted are referred to in abbreviated form: KJV--King James Version; RSV--Revised Standard Version.

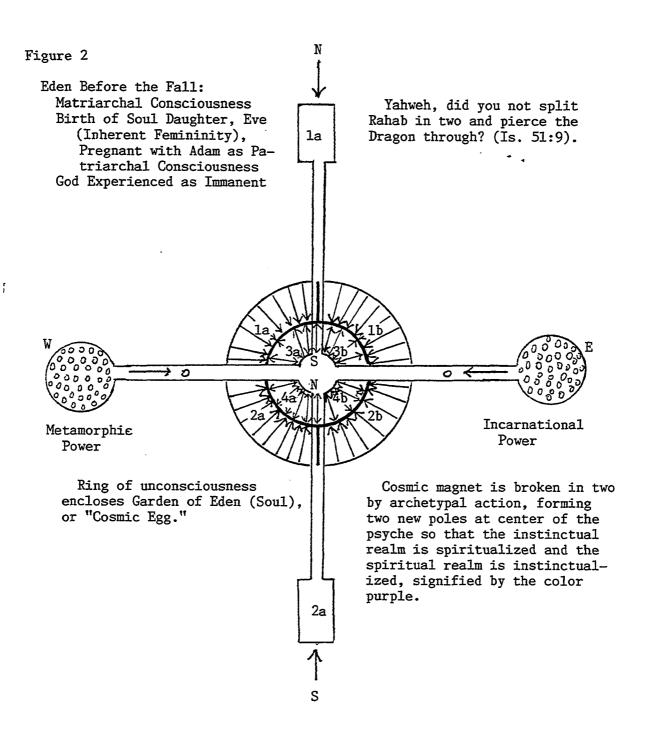
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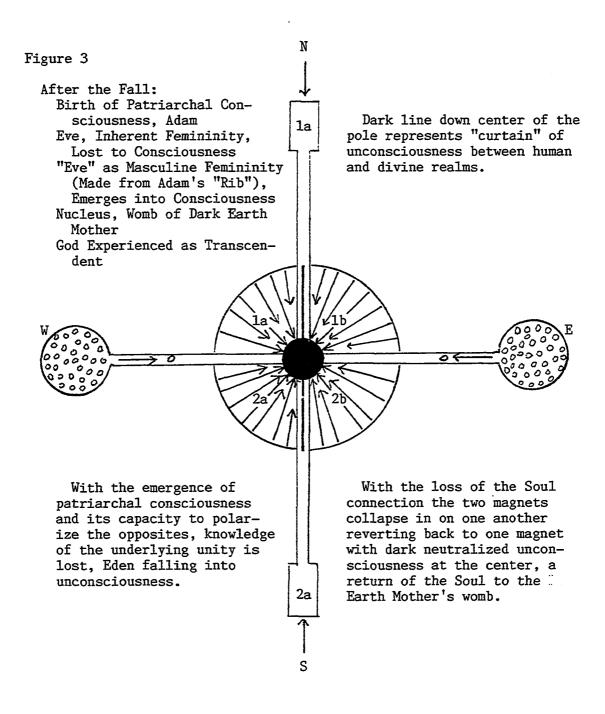
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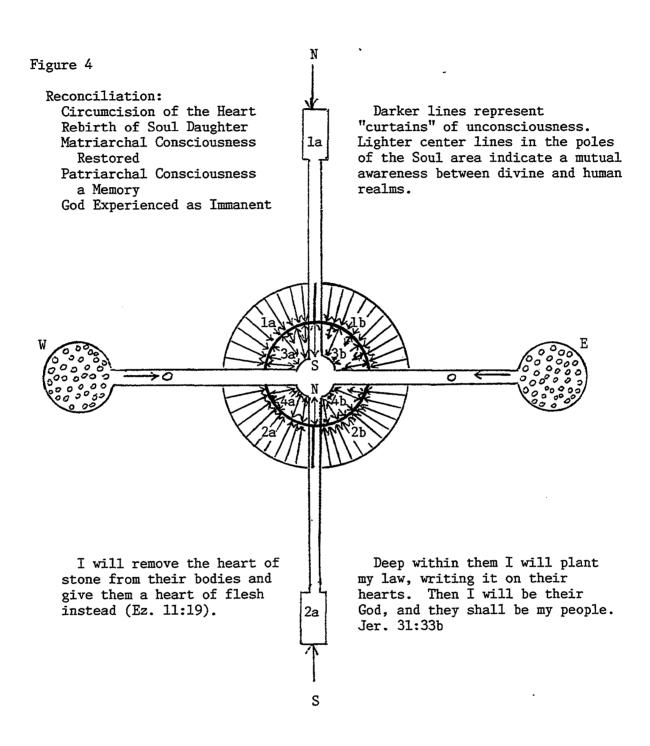


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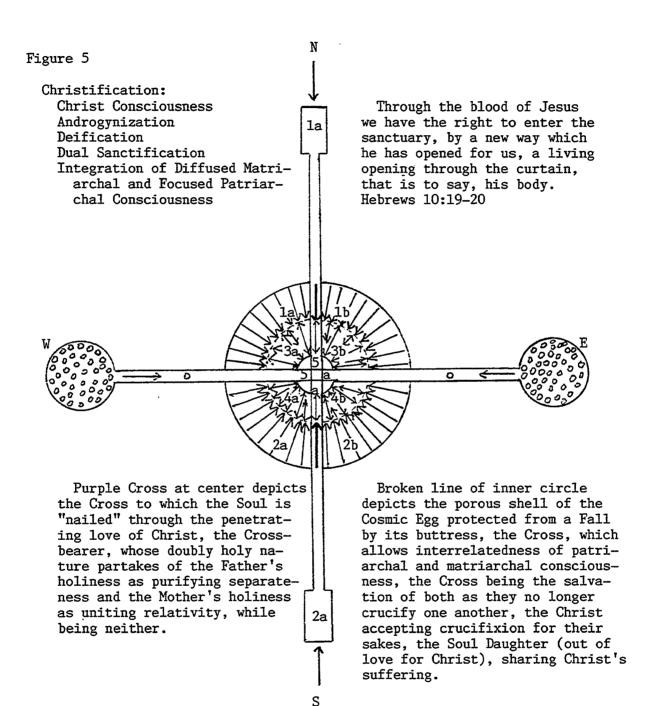


So Yahweh God expelled him from the Garden of Eden.





I know a man in Christ . . . who was caught . . . up . . . into the third heaven. II Cor. 12:2

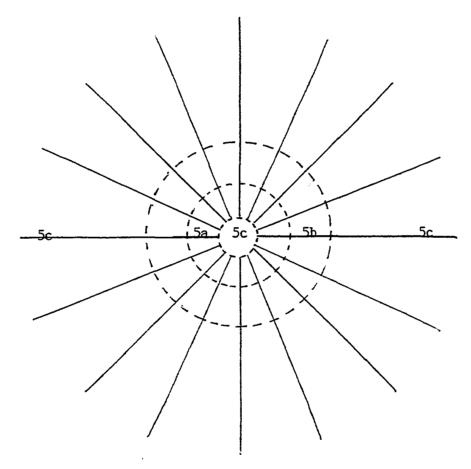


But to all who did accept him, he gave power to become children of God (John 1:12).

Figure 6

Glorification:
The Eschaton
Resurrection
Transfiguration
Ascension
Atonement with the Father

Birth of Holy Wisdom and the fully realized Self out of the womb of the Great Parent



THE EYE OF THE SOUL

I saw the new Jerusalem, coming down from God out of heaven, as beautiful as a bride all dressed for her husband. . . It had all the radiant glory of God. Rev. 21:2,11

CHAPTER 1

Introduction

A major concern of biblical interpretation throughout the history of the Church has been the relationship between the Old Testament and the New Testament as to both continuity and discontinuity. What I hope to demonstrate is that one method that has been used, the typological, is indeed valuable and enlightening. However, where it has taken biblical history as actual history, I shall take it as psychological history, without a concern one way or the other as to its literal historicity. "The psychological approach takes the Bible as it is, on the hypothesis that the collective psyche has (semipurposely) selected and arranged it over the course of the centuries." This is not to reject biblical criticism, however, as it is the friend of the psychological method since it frees one from a literalist approach.

The typological method

sees in its [the OT's] leading figures and events 'types' of NT figures and events. Eg . . . Joseph, persecuted and suffering but saving the lives of his brothers in Egypt, may be the type of Jesus Christ the crucified Savior of his fellow men . . . Such parallels show the common ideas and types of leaders in the two testaments. They do not obscure the literal meaning and actual teaching of the OT.2

¹ Edward F. Edinger, The Bible and the Psyche (Toronto: Inner City Books, 1986), 12.

² Floyd Filson, "The Unity Between the Testaments" in

Since I see God laboring to work through a divine plan at two different levels (a concrete instinctual one and organically related to it, a spiritual one, the distilled essence of the instinctual one), my approach includes a form of typology known as "homology" which perceives "the basic divine action in the two testaments [as falling] into a parallel series of events."3 I hope to satisfy the critics of a typology that sees only correspondences between these events, since the divine plan, as I understand it, is progressive and transformative as well as being fulfilled at two different levels of reality, the historical biblical chronicle being potentially every person's individual story, so that each of us may begin our life's journey in Genesis (or its equivalent in other traditions), and if we respond fully to the promise of God, arrive finally at the heavenly Jerusalem revealed at the end of the pilgrimage. Since this archetypal journey takes place in definite stages, each marked by a period of development, it is related to the origin and development of consciousness both in the human race and in each person's individual life. Paul calls it, at the spiritual level, being transformed from one degree of glory into another (II Cor. 3:18).

Among the many who have used typology as a mode of scriptural interpretation are:

The Interpreter's One-Volume Commentary on the Bible, ed. Charles M. Laymon (New York: Abingdon, 1971), 991.

³ Ibid., 991.

- Paul (e.g. Adam as a prefiguration of Christ
 [Rom. 5:14-15]);
- 2. The author of Hebrews who correlates the sacrificial system of the OT to Christ's sacrifice;
- 3. Calvin who made use of typology to establish the relationship between the OT and the NT; 4 and more recently
- 4. W. Eichrodt and G. von Rad "have been interested in reviving typology . . . whereby OT realities are divinely established models of NT realities . . . history [being] the matrix in which these realities find their connection."⁵

I shall bring some of the insights of depth psychology from a Jungian perspective to bear upon my interpretive approach. I am in agreement with Wayne Rollins who also sees the importance of these insights for biblical interpretation and has commented on the interest of the eminent NT scholar, F. C. Grant, in the psychological interpretation of the Bible. Grant says:

This is a new kind of Biblical criticism. The earlier disciplines are all necessary and important . . . but psychological criticism opens up a wholly new and vast, far reaching scene.

As Brevard Child's writes,

George W. Anderson, "The History of Biblical Interpretation," in <u>Interpreter's One-Volume Commentary</u>, 975.

⁵ Raymond Brown, "Hermeneutics," in <u>The Jerome Biblical Commentary</u>, eds. R. E. Brown, J. Fitzmyer, and R. E. Murphy (Englewood Cliffs: Prentice-Hall, 1968), 614.

Wayne G. Rollins, <u>Jung and the Bible</u>, (Atlanta: John Knox, 1983), preface, n. pag.

the NT confronts the various attacks, which seek to sever the Christian witness to Jesus Christ from the Old Testament understanding of God, by confessing a dynamic unity, both in terms of person and work, between God and Christ, which admits of no dissolution.⁷

Nonetheless, he notes that

certain scholars have questioned whether the use of the OT is basically an accommodation to an audience rather than being a formulation of an essential relationship.8

When looked at from the perspective of the psyche, I believe it can be seen that, in spite of a genuine discontinuity between the two testaments and a new understanding of God being revealed in the NT, the two are organically and inseparably related.

Going beyond depth psychology and drawing upon my own experience of God the Mother, I hope to disclose the link that binds the two covenants as actually being embedded in her nature, in the fertilized archetypal images which I perceive to be the "eggs" from her dual "ovaries," the archetypes as such—one being Sacred and the other being Profane, the former having numinous transformative power and the latter the power of incarnation through response—ability to the Divine. This "double egg" of the Mother, fertilized by the Father in his dual aspect—Spirit/Instinct—is the essence of that which it represents (as the acorn is the essence of the oak tree) and the power for the realization of the image,

⁷ Brevard S. Childs, <u>Biblical Theology in Crisis</u> (Philadelphia: Westminster, n.d.), 209.

⁸ Ibid., 209.

which is Divine/Human as well as having instinctual and spiritual aspects.

Mircea Eliade writes that

the religious experience presupposes a bipartition of the world [world=psyche in my view] into the "sacred" and the "profane." . . . The profane is transmuted into the sacred by the dialectics of hierophany. On the other hand, numerous processes of desacralization retransform the sacred into the profane.9

I believe that this process is rooted in the dual archetypal nature of the Mother, Sacred/Profane. Though archetypal reatity is by no means limited to human development, this is where my focus willbbe.

A recent development in the field of biblical interpretation has been the impact of feminine thought and feeling. The venerable Denise G. Haines, archdeacon for mission and urban ministry for the Episcopal Diocese of Newark, N. J., speaks out on this feminine influence:

The sacred stories are overlaid with male assumptions about life. When we become willing to reinterpret our lives from the base of a fuller representative life experience that includes the experience of women, then those stories will shift in surprising ways. It is not necessary to rewrite our patriarchal history; we have only to rethink and revise our interpretations that were born not of the stories themselves, but of the accumulations of the centuries in which ideas about truth were given absolute authority. 10

Though my own perspective conserves the biblical tradition, it does so from the unfamiliar subterranian viewpoint of the psyche which does indeed surprise.

⁹ Mircea Eliade, The Quest, History and Meaning in Religion (Chicago: Univ. of Chicago Press, 1980), 133.

Denise G. Haines, "Women's Ordination: What Difference Has It Made?" The Christian Century, 15 Oct. 1986: 889.

Eliade has found in archaic religions "a qualitative difference and hence antagonism between the specific sacralities exclusive to each sex" the solution to which "does not always imply a ritual re-enactment of the 'hieros gamos'."

Rather, he writes, "in many cases the antagonism is transcended by a ritual androgynization."

I believe that I am able to represent this sexual difference with the representations of the psyche which I have developed, including the stage of conscious androgynization as a solution to this conflict which is foundawithin each person's psyche, this being simultaneously the Christification of the Soul (Figure 5).

As a woman reading scripture, I am very open to its womb imagery which is overt in the archetypal barren womb of both testaments and more covert in the frequent reference to the parting of the waters so that a new stage of consciousness can come to birth. Virginia Mollenkott has seen womb imagery, with which I resonate, in Acts 17:28, taken from Paul's speech to the Athenian Council of the Areopagus:

'In him we live and move and have our being'; as even some of your poets have said, 'For we are indeed his offspring.'

Mollenkott's comment upon this passage is enlightening:

¹¹ Eliade, 134.

Although the apostle does not specifically name the womb, at no other time in human experience do we exist <u>within</u> another person. Thus Paul pictures the entire human race—people of all colors, all religions, all political and economic systems—as living, moving, and existing within the cosmic womb of the One God.12

She cites other passages with womb imagery indicating that "out of that all-encompassing womb God has given birth not only to all human beings but to the whole magnificent natural creation": 13

Who pent up the sea behind closed doors when it leaped tumultuous out of the womb? Job 38:8

What womb brings forth the ice, and gives birth to the frost of heaven? Job 38:29

From the beginning till now the entire creation, as we know, has been groaning in one great act of giving birth; and not only creation, but all of us who possess the first fruits of the Spirit, we too groan inwardly as we wait for our bodies to be set free (Romans 8:22).

She sees in this last passage salvation "depicted as a birth process occurring not only within each individual (microcosm), but also within the natural creation as a whole (macrocosm)."

In my sixth figure the Eschaton is presented as the culminating individual psychic birth out of this cosmic womb of the Hermaphroditic Great Parent God, the previous stages of psychic development all being births within the Great Parent's womb.

¹² Virginia R. Mollenkott, <u>The Divine Feminine</u> (New York: Crossroad, 1984), 16.

¹³ Ibid., 16.

¹⁴ Ibid., 17.

Many women, working on biblical interpretation, have noticed how "the art of translation can make a female God-image disappear." So Leonard Swidler applauds Phyllis Trible's translation of the lyric poem in Jeremiah 31:15-22.16 calls it "more accurate and sensitive to the Hebrew poetry in general and the words related to 'rechem! [womb] in particular." As she has translated Jeremiah 31:22, its imagery is that of a womb: "Yahweh has created a new thing in the land: female surrounds man." The view which I express later is that this new thing Yahweh has created is a new stage of consciousness (Figure 4), in Jeremiah, as well as in certain other exilic prophets, this fourth stage being one where masculine consciousness is transformed into a feminine mode of masculinity--where female does indeed surround man, as he returns psychologically to the feminine womb of matriarchal consciousness which is at this point pregnant with Christ consciousness which, however, will not be realized until later in Jesus (Figure 5).

Martin Luther warns that "the Adam in us has to be quite dead before we can bear this [Paul's] doctrine." He is referring to the death of patriarchal consciousness (Figure 3),

¹⁵ Ibid., 85-86.

Phyllis Trible, God and the Rhetoric of Sexuality (Philadelphia: Fortress, 1978), 45.

¹⁷ Leonard Swidler, <u>Biblical Affirmations of Woman</u> (Philadelphia: Westminster, 1979), 31.

¹⁸ Martin Luther, Preface to the Epistle of St. Paul to the Romans (Nashville: Methodist Pub. House, 1977), 14.

which must precede the rebirth of matriarchal consciousness, these two expressing the differing modes of male and female sacrality.

Irene Claremont de Castillejo in <u>Knowing Woman</u> gives a good description of this inherently feminine mode of consciousness taken from an essay by E. Neumann:

For matriarchal consciousness, understanding is not an act of the intellect, functioning as an organ for swift registration, development and organization; rather it has the meaning of a 'conception.' Whatever has to be understood must first 'enter' matriarchal consciousness in the full, sexual, symbolic meaning of a fructification. This means that the conceiving and understanding have brought about a personality change. The new content has stirred the whole being, whereas in patriarchal consciousness it would too often only have been filed in one intellectual pigeon-hole or another. Just as a patriarchal consciousness finds it difficult to realize fully, and not merely meet with 'superb' understanding, so a matriarchal consciousness finds it difficult to understand without first 'realizing' and here to realize means to 'bear' to bring to birth; it means submitting to a mutual relation and interaction like that of the mother and embryo in pregnancy.

The comparative passivity of matriarchal consciousness is not due to any incapacity for action, but rather to an awareness of subjection to a process in which it can 'do' nothing, but can only 'let happen.' Incall decisive life situations, the feminine, in a far greater degree than the nothing-but-masculine, is subjected to the numinous elements in nature or still better, has them 'brought home' to it. Therefore, its relation to nature and to God is more familiar and intimate, and its tie to an anonymous Transpersonal allegiance forms earlier and goes deeper than its personal tie to a man.19

Since this form of consciousness is frequently confused with egoless unconsciousness, she warns:

I cannot stress too strongly that matriarchal consciousness or diffuse awareness is not identical with the formless

¹⁹ Irene Claremont de Castillejo, <u>Knowing Woman</u> (New York: Harper Colophon, 1974), 61-62, [quotes <u>Erich Neumann</u>, "On the Moon and Matriarchal Consciousness," <u>Spring</u> (New York: Analytical Psychology Club, 1954), n.pag.].

chaos of the unconscious. It is emphatically <u>not unconsciousness</u>. Its difference in quality from masculine focused consciousness with which we are all familiar, lies in its whole unbroken state which defies scientific analysis and logical deduction, and is therefore not possible to formulate in clear unambiguous terms.²⁰

In contrast to patriarchal consciousness, matriarchal appears unstable because of its indefinite nature as it flows between many varieties of opposites in a mediating manner. This may be why A. C. Purdy described Paul as "unstable" in The Interpreter's Dictionary of the Bible since no one can come to Christ except by way of being reborn into this consciousness (Mary, pregnant with Christ), and living in it until the pregnancy has come to full term. Purdy writes:

Subject as he was or had been to ecstatic experiences (II Cor. 12:1-4), it is inevitable that Paul's psychic health should be questioned. He had, no doubt, passed through a period of psychical instability, but the amazingly balanced estimate of spiritual gifts in group worship and in relation to ethics contained in I Cor. 12-14 is powerful evidence of the kind of integration Paul had achieved. The impact of his life and work on his own times and ours is also eloquent testimony to his essential sanity.²¹

His use of the phrase "essential sanity" impresses me as a sign of a typical patriarchal judgment of matriarchal consciousness which appears to Adam to be insanity and therefore makes it difficult for him to advance to this necessary state of being if he would know Christ as a living inner reality.

I believe I am able to demonstrate with my representations of the psyche the validity of the Catholic view that we can

²⁰ Ibid., 62.

A. C. Purdy, "Paul the Apostle," in <u>The Interpreter's Dictionary of the Bible</u>, ed., George Buttrick, vol. 3 (New York: Abingdon, 1962), 689.

only come to Christ through Mary (Christ consciousness being represented by Figure 5 and Mary as reborn Soul pregnant with Christ by Figure 4). And if this be true, both the patriarchal fear of and the denigration of matriarchal consciousness will need to be overcome.

It is not surprising that the role of Mary as Soul in birthing Christ has been little acknowledged when the role of women in the physical reproductive process has been, until recently, denied as well. James Hillman has investigated "a long and incredible history of theoretical misadventures and observational errors in male science regarding the physiology of reproduction." He says that these "fantastic theories . . . are recurrent deprecations of the feminine phrased in the unimpeachable, objective language of the science of the period." He adds that "it is important to realize how very late in history our scientific understanding of female functioning is." It was not until 1875 that it was finally proved experimentally that the human being results from the penetration of egg by sperm with both making their contribution to the formation of the child. 25

Carl Jung perceived a "universal depreciation of the

James Hillman, <u>The Myth of Analysis</u> (New York: Harper Colophon, 1978), 224.

²³ Ibid., 224.

²⁴ Ibid., 223.

²⁵ Ibid.

soul in the West."²⁶ But according to him, this denigrated Soul "has the dignity of an entity endowed with and conscious of a relationship to deity."²⁷ James Hillman amplifies this perspective when he writes:

Psychological descriptions are also in some ways descriptions of the divine. A textbook in psychology is also a kind of textbook in theology. If man is created in God's image psychology as a positive secular science is quite out of the question.28

Nor can Jung divorce psychology and theology:

It is psychologically quite unthinkable for God to be simply the "wholly other," for a "wholly other" could never be one of the soul's deepest and closest intimacies—which is precisely what God is.29

Charles Hartshorne does not see God as "wholly other" either. His acceptance of the Divine Relativity is his acceptance of the feminine of God, and he gives equality to the feminine by asking, "Why must the non-relative be more than, or even as much as, the relative?" He does not identify "the absolute" with the supreme being, as he sees it as infinitely less than supreme and as in fact merely a kind of constituent within it. 1 He argues that "the perfect—and—the imperfect is some—thing superior to the perfect 'alone'—or as independent of

²⁶ Carl Jung, <u>Psychology and Alchemy</u>, vol. 12, CW (Princeton: Princeton Univ. Press, 1980), 8.

²⁷ Ibid., 10.

²⁸ Hillman, 155.

²⁹ Jung, 10.

³⁰ Charles Hartshorne, <u>The Divine Relativity</u> (New Haven: Yale Univ. Press, 1976), 19.

³¹ Ibid., 18.

the imperfect."32

I plan to elaborate on the work of pregnant Mary (Figure 4), as she bears the Cross-bearing Christ, moving forward to the next stage of consciousness when the Cross of Love will be firmly implanted in the Soul so that it will no longer be in danger of regressing back into fallen consciousness. This Cross-bearing Christ, birthed in the Soul by the power of God (Figure 5), is bona fide since psychic reality is as genuine as physical since Love itself is psychic in nature. I hope to clarify why this cross brings with it an experience of crucifixion for the Soul.

In Church history the closest form of following the crucified Christ was thought to be martyrdom, the Church's early elevation of martyrdom to a special charisma being evidence of this psychic reality which can be projected outward and realized at a physical level in the "baptism of blood" of the martyrs who were believed to be suffering in and with Christ and so sharing his resurrection victory with him. Martyrdom represented the most complete imitation of Christ's crucifixion. The outer event is not sufficient without a corresponding inner event. It is my purpose to clarify the meaning and significance of this image of crucifixion and the Blood of Christ. I hope to demonstrate that just as one cannot come to Christ without the prior rebirth

³² Ibid., 19.

³³ Jurgen Moltmann, <u>The Crucified God</u> (New York: Harper, 1974), 57.

of the Soul as Mary, neither can one realize the Eschaton (an inner event), except by way of the Cross.

Because of the Church's rejection of the concept of martyrdom in its literal sense, it lost the hope of the Eschaton:

Kierkegaard's "attack on Christianity," in the midst of the liberal buorgeoiss—Protestant world of the nineteenth century, made impressively clear that the rejection of the concept of martyrdom had brought with it the abandonment of the church's understanding of suffering, and meant that the gospel of the cross had lost its meaning and ultimately that established Christianity was bound to lose its eschatological hope.34

With the aid of depth psychology the profound meaning of the Cross can be regained. From Moltmann's perspective "every theology which claims to be Christian must come to terms with Jesus' cry on the cross." He sees Jesus' death on the Cross as pointing to conflict within the nature of God.. Elaborating, he writes:

The cross of the Son divides God from God to the utmost degree of enmity and distinction. The resurrection of the Son abandoned by God unites God with God in the most intimate fellowship. . . . To comprehend God in the crucified Jesus, abandoned by God, requires a "revolution in the concept of God."36

From my perspective a revolution is needed in the concept of God that restores the lost feminine of God. Only then can the conflicted nature of God and of ourselves be understood. It is my hope that in this manuscript that I have at least made

³⁴ Ibid., 58.

³⁵ Ibid., 153.

³⁶ Ibid., 152.

a beginning in the accomplishment of this goal which is both revolutionary and conservative at the same time since recovering the lost feminine of God is restorative, bringing back into the light of consciousness the lost values of divine Motherhood (and with it our own lost wholeness), one of these values being the polytheistic nature of the one androgynous God, God's character being exceedingly complex and expressed through the divine children as aspects of the one many faceted God. The immanent divine Soul Daughter of the transcendent Great Mother God is the Mother of these Gods and Goddesses, psychology and theology both being intimately related where any understanding of the Soul is concerned. Hillman has written, "Psychology reflects theology but a pagan and polytheistic theology."37 He sees psychopathology as the work of the Gods whom we meet in our complexes, so by "entering into the divine archetypal core of the complexes, we can be cured of what ails us by what ails us. 38 must give heed to the God within the complex.

My understanding of this divine Mother, as I have experienced her, is that each of her profane children is made in the image of a sacred child, the labor of this divine Soul Mother, impregnated by the bipolar Father, being to incarnate her divine children in her human children through her transformative archetypal power. The language of this immanent

³⁷ Hillman, 196.

³⁸ Ibid., 197.

Soul Daughter is that of the symbol, the feminine Logos, which expresses itself primordially in mythology and in ritual. The tales of mythology are both timeless and sacred or, as Jung has written, "It is not that 'God' is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth, rather it speaks to us as a Word of God." 39

Gods and Goddesses reveal themselves through the language of their particular myths, so the myths come alive for us when we incarnate these divinities in our lives, their power in our lives being transformative. So "as science and history mythology is absurd. When a civilization begins to reinterpret its mythology in this way, the life goes out of it; temples become museums."

"A ritual is the form through which one participates in a myth, partakes of it, gives oneself to it." The myth underlying the ritual originates in the revelatory vision of someone through whom God has spoken. Though mythological motifs expressed through ritual are acted out literally, as when Christians eat the Body and drink the Blood of Christ, they are meant to be understood psychologically. This gives them Soul so that they can serve as vehicles of healing between the sacred and profane realms of the psyche.

³⁹ Carl Jung, Memories, Dreams, Reflections (New York: Random House, 1965), 340.

Joseph Campbell, <u>The Hero with a Thousand Faces</u> (Princeton: Princeton Univ. Press, 1973), 249.

Joseph Campbell, <u>The Flight of the Wild Gander</u> (South Bend: Gateway, 1969), 118.

To return the feminine of God to her rightful place is to acknowledge the esoteric nature of the Christian mystery, since the complexity of the archetypal metamorphic power of the feminine cannot be understood by the pure light of reason but must be experienced and can only be shared, if at all, through symbolic language. Campbell writes of mythology, which speaks this language, that it is

like dream, a spontaneous product of the psyche; like dream, revelatory of the psyche and hence of the whole nature and destiny of man; like dream enigmatic to the uninitiated ego; and, like dream, protective of that ego.⁴²

Since I will be interpreting scripture from a mythological perspective, it would be helpful to the reader to keep in mind these words of Morton Kelsey concerning myth and religion:

If one is to . . . grant myth a realistic place in religion, then it is necessary to realize that some events are primarily historical, some are primarily mythical (in the sense of non-physical happenings), and some are historical enactments of mythical patterns which occur when the two realms cross and merge. 43

A myth may be either an imaginative production or an account of actual historical happenings. The test is whether it stirs the depths of man. . . . The essential characteristic of myth is that it fires the deepest levels of man's psyche and sets off a chain reaction which can and sometimes does work in history by transforming lives emotionally and spiritually. 44

The drama of the transition from polytheism (which I link to the Great Mother), to monotheism is played out in Ps. 82 where Yahweh God dispenses justice:

⁴² Ibid., 51.

⁴³ Morton Kelsey, Myth, History, and Faith, The Remythologizing of Christianity (New York: Paulist Press, 1974), 99.

⁴⁴ Ibid., 101.

I once said, "You too are gods, sons of the Most High, all of you," but all the same, you shall die like other men; as one man, princes, you shall fall (Ps. 82:6-7).

The Gods are condemned for carrying on blindly, ignorant and senseless, so that they were undermining the very basis of earthly society. And this is indeed how the Gods and Goddesses of matriarchal consciousness appear to patriarchal thinking. Within the psyche of the psalmist the conflict is resolved in favor of monotheism as he ends by declaring:

Rise, God, dispense justice throughout the world, since no nation is excluded from your ownership. Ps. 82:8

In the OT the Gods come to be subsumed into a heavenly council under Yahweh's leadership.

One of the OT names for God was

Elyon ("Exalted One," "Most High") . . . in Canaanite usage . . . a title for the . . . highest god of the pantheon, El. . . . At times there seems to be a faint echo of the old polytheistic meaning (cf. Ps. 97:9), but in Israel's faith this language referred to the heavenly council, within which Yahweh rules over the divine beings . . . who serve him. 45

Another name for the deity in the OT is Elohim.

Being plural in form it echoes ancient polytheism. . . . In a few instances the plural sense is clearly expressed. . . . In the great majority of instances, however, "Elohim" is used in a singular sense, even when, as a concession to the plural form of the word, the accompanying verb is in the plural. . . . This use is often called the "plural of majesty" . . . i.e., Elohim includes all gods: The fulness of deity is comprehended in him. . . . Elohim embraces the divine plurality in unity. 46

So by definition Elohim is a name descriptive of my perception of divine reality, with the clarification that he and

B. W. Anderson, "Names of God," in <u>The Interpreter's</u> <u>Dictionary of the Bible</u>, vol. 2, 412.

⁴⁶ Ibid., 413.

she are equally descriptive of God.

The old mythological system, when superceded by another, does not simply vanish into thin air even if there is no longer cultic practice. Progoff says that the displaced system becomes submerged in the unconscious of a people:

The old figures and images which were once the daily speech of the people are then able to reach the surface of the psyche only when consciousness grows weak. The symbolism of an old mythology becomes the symbolism of dreams, sometimes of artistic creation, and of possessions in moods and inspirations.47

If one has developed a strong patriarchal consciousness, then it is safe to return to this earlier stage of psychic development in search of one's lost half. However, one must be willing to die in order to be reborn into matriarchal consciousness, a circumcision of the heart, the center of the psyche (Figure 4). On this I elaborate at some length.

When one returns to one's center, one receives cosmic consciousness and with it an awareness of the Gods and Goddesses. One realizes within oneself an earlier stage of culture when "man conceives of himself as a microcosm. He forms part of the gods' creation. . . . He finds in himself the same sanctity that he recognizes in the cosmos."

In mythology creation is the work of transcendent Divinity (as in my Figure 1), then the labor of finishing creation is passed on to the lower divine figures and to outstanding human beings, these figures being represented in my psychic

⁴⁷ Ira Progoff, <u>Jung's Psychology and its Social Meaning</u> (New York: Anchor Press/Doubleday, 1973), 218.

Mircea Eliade, The Sacred and the Profane, The Nature of Religion (New York: Harcourt Brace Jovanovich, 1959), 165.

representations as coming from the archetypal ovaries of the Great Mother. However, though these "divinities governed the cosmic rhythms admirably, [they were] incapable of saving the cosmos of human society in moments of crisis (historical crisis among the Hebrews)." Theirs is secondary power only, as ultimate authority lies with the Great Parent as can be seen in my figures.

The symbol I use for Great Father Instinct as the South pole of the psyche is that of the Serpent and this figure can be seen to correlate with cosmogonic mythology. Among other meanings in mythology "the snake symbolizes chaos, the formless, the unmanifested. To behead it is equivalent to an act of creation, passage from the virtual and the amorphous to that which has form." Eliade says that in India, where the building of a house may be seen to be the equivalent of the creation of the cosmos, that "before the masons lay the first stone the astronomer shows them the spot where it is to be placed, and this spot is supposed to lie above the snake that supports the world." A stake is then driven into this spot in the ground "in order to fix the snake's head. A foundation stone is then laid above the stake. Thus the cornerstone is at the exact center of the world." 52

⁴⁹ Ibid., 127.

⁵⁰ Ibid., 55.

⁵¹ Ibid., 54

⁵² Ibid., (quotes S. Stevenson, <u>The Rites of the Twice-Born</u> (Oxford Univ. Press, 1920), 354.

In my Figure 1 the Serpent's energy is amorphous until it enters the womb of the Mother where it is impaled (transformed), given form through her archetypal power after it is dismembered within her dual ovum, the transcendent Father in his instinctual form here being sacrificed in order to create the world—cosmos—psyche (Figure 2), just as Adam will have to die in imitation of the Father God's sacrifice in order to bring to birth the second cosmos—Mary, pregnant with Christ (Figure 4).

This house, situated at the center of the world, is an externalization of a psychic experience since every person's psyche is a world center, the umbilical point where Human and Divine meet.

The multiplicity, or even the infinity, of centers of the world raises no difficulty. . . . For it is not a matter of geometrical space, but of an existential and sacred space that . . . admits of an infinite number of breaks and hence is capable of an infinite number of communications with the transcendent. 53

Just as in my figures I depict Father Spirit opposite

Father Instinct, who was represented by the Serpent impaled
as the foundation stone of the house, similarly various forms
of habitation have upper openings with a ritual role as that
of offering an opening on the transcendent dimension. This
role is sometimes transferred to the chimney (our custom of
having Santa Claus come down the chimney being a desacralized
version of this rite). "The part of the roof that lies above
the 'sacred area' . . . is removed or even broken in cases of

⁵³ Ibid., 57.

prolonged death-agony."⁵⁴ This eases the passage of the Soul. And

the most ancient sanctuaries were . . . built with an aperture in the roof—the "eye of the dome" [as similarly in Figure 6, the eye of Wisdom] symbolizing break-through from plane to plane, communication with the transcendent.55

Cosmological symbolism present in religious architecture as well as in the structure of houses was "finally derived from the primary experience of sacred space." 56

The denigration of cosmological sacrality represents the devaluation of inherent femininity as

all religious experiences connected with fecundity and birth have a cosmic structure. The sacrality of woman depends on the holiness of the earth. Feminine fecundity has a cosmic model—that of Terra Mater, the universal Genetrix.⁵⁷

But cosmic consciousness is not to be mistaken for an unconscious existence in earthly reality, in the view of Eliade, as "cosmic symbolism adds a new value to an object or action without affecting their peculiar and immediate values." This added value comes from the Soul Daughter born out of the Earth Mother, for it is quite natural that her language should be rooted in the source of her being, so that symbolic reality correlates with earthly reality. However, since her other parent is the Great Father, the symbols she produces partake

⁵⁴ Ibid.

⁵⁵ Ibid., 57-58.

⁵⁶ Ibid., 58.

⁵⁷ Eliade, Sacred and Profane, 144.

⁵⁸ Ibid., 167.

of his Being also, so that they serve as a bridge to overcome the opposite natures of her parents, giving her a reconciling role in the life of God; therefore, in biblical symbolism where the feminine is in the form of Soul Daughter, the Father is filled with love for her. However, in her form of Earth Mother he is consumed with hatred for her as I attempt to demonstrate.

Since with cosmic feminine consciousness (that which births with the Soul), there comes the awareness that Soul is partially rooted in Earth, it is to be expected that one will find expressions inhthe history of religion of this relationship between earthly reality and psychic reality, including that of the biological law that individual development parallels that of the phylum to which a particular organism be-Thus ontogenetic evolution may be seen to be patterned after phylogenetic not only at the physical level but at the psychic as well, as expressed through human cultural develop-It follows then that the stages of historical archetypal psychic advancement found in scripture can be correlated with the personal story of each individual who participates ritually in this mythological saga of the psyche. Central to my concern in this manuscript is the Soul's archetypal journey as it can be traced through scripture, her primary symbol there being that of the City of Jerusalem.

In myths of cosmological symbolism Zion or Jerusalem is understood to be the center of the world. 59 In the thinking

⁵⁹ Ibid.. 42.

of John Cassian (who greatly influenced medieval exegesis),
Jerusalem is used in scripture in four senses, says Raymond
Brown, who summarizes Cassian's view:

When Jerusalem is mentioned in the Bible, in its literal sense it is a Jewish city; allegorically, however, it refers to the Church of Christ; tropologically Jerusalem stands for the soul of man; anagogically itstands for the heavenly city. 60

Biblically, when Jerusalem is symbol for the pseudo-Soul (the Ego when it serves as connecting link between the northern and southern regions of the psyche), it is presented as the earthly city founded by David in whose center rested the Ark of the Covenant (depicting Father Spirit's presence), and King David himself, denoting Father Instinct's presence since the fruit of his body was the House of God (II Sam. 7).

In the writings of some of the prophets of the Exile, Zion is found in the form of true Soul Daughter born out of their experience of the dark Mother Babylon, one that utterly transformed them at the <u>center</u> of their beings, making there a new creation. In cosmological symbolism "a universe comes to birth from its center; it spreads out from a central point that is, as it were, its navel." And as the macrocosm so the microcosm. This creation that starts at a central point is seen to stretch "out toward the four cardinal points" so that villagers, in imitation of the cosmogonic act, built their villages around an intersection, "where two roads cross at right angles." Thus the Cross is formed that is central

⁶⁰ Brown, "Hermeneutics," 612.

Eliade, Sacred and Profane, 44. 62 Ibid., 45

to the nature of God as experienced in the psyche. When Figures 3 and 4 are compared, it can be seen that this new creation, the rebirth of the Soul in its inherently feminine aspect, does spread out from a central point.

Since this new creation must come to maturity, it is not until the NT that the Christification of the psyche occurs in Jesus (Figure 5), allowing for real relationship between male and female sacrality for the first time. Christ in the psyche indelibly sanctifies her, her sanctity being doubly effective since it partakes of the holiness of both her parents, that of the Father being purity and that of the Mother being relatedness. The nature of this new Christ-centered psyche is now such that she can birth Holy Wisdom whose nature is transcendent/immanent simultaneously (Figure 6), the Heavenly Jerusalem which is simultaneously Heavenly Earth.

In Chapter 2, I contrast two kinds of shepherds for the archetypal journey:

- The Ego shepherd, needed when patriarchal solar consciousness is being developed, and
- 2. The Soul shepherd, essential when matriarchal cosmological consciousness is reborn.

The two types of shepherds are complementary.

The spirituality of fallen patriarchal consciousness calls for alienated purity where Spirit and Instinct are divorced in consciousness.

Here darkness is no longer, as it is in lunar mythologies, one of the modes of being of divinity; instead, it symbolizes all that the god <u>is not</u>, hence the adversary <u>par excellence</u>. Darkness is no longer valorized as a necessary phase in cosmic life; in the perspective of solar religion, it is opposed to life, to forms, and to intelligence.63

In contrast to this solar viewpoint the spirituality of matriarchal consciousness calls for a distillation process, the refining of Instinct so as to bring forth its spiritual essence which means that Mary, who represents the spiritual aspect of the Soul, is not divorced from Rachel, as the instinctual aspect--nor can Christ come to birth before this work has been completed. The nature of the Ego at this stage is that of feminine masculinity which is subordinated to the Soul. Creation and re-creation, both beginning at the center of the psyche, are expressed mythologically in the Christian tradition that situates Golgotha at the center of the world which was "at the same time the place where Adam had been created and buried. Thus the blood of the Savior falls upon Adam's skull, buried precisely at the foot of the Cross, and redeems him."64 At Golgotha the cross-bearing Christ births a new humanity that is androgynous, redeeming Adam, and so in John's gospel Jesus compares his ordeal and that of the disciples to that of a woman giving birth to a child:

A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world (John 16:21 KJV).

⁶³ Ibid., 158.

⁶⁴ Mircea Eliade, The Myth of the Eternal Return, 2nd paper back ed. (Princeton: Princeton Univ. Press, 1974), 14.

When he has finished conversing with his disciples, trying to comfort them, he announces that his own time has come: "Father, the hour has come" (John 17:1). It is my hope to clarify the nature of this psychic androgynization.

In the biblical account God leads his people by stages, preparing them for the coming of their messiah. ⁶⁵ Neumann points out that the road trod by humanity is each individual's path as well, as "the individual ego consciousness has to pass through the same archetypal stages which determined the evolution of consciousness in the life of humanity." Traces of this journey can be found, he says, "in the archetypal sequence of the mythological images." ⁶⁶ Of the world's mythological systems Gerald Slusser notes:

These ancient collections present a surprisingly uniform view of the purpose of human existence. The primary insight of all the major world religions and most of the primitive religions is that the purpose of human existence is a religious pilgrimage, a journey. The journey is variously described, but its destination is union with a divine source that is in, with, and under everything. The human religious pilgrimage is a journey to God in life and time.67

Since the archetypes do their transformative incarnational work in the Soul, this is her journey. It is only in cooperation with her that the Ego can finally reach the goal of the Heavenly Jerusalem where its nature is so transformed that it

 $^{^{65}}$ Filson, "Unity Between the Testaments," 991.

Erich Neumann, The Origins and History of Consciousness (Princeton: Princeton Univ. Press, 1973), xvi.

⁶⁷ Gerald H. Slusser, From Jung to Jesus: Myth and Consciousness in the New Testament (Atlanta: Knox, 1986), 21.

is no more than a porous membrane through which the light of the divine Self shines forth.

Gregory of Nyssa was "the greatest of all the Eastern Christian teachers of the quest for perfection. [He was part of a Byzantine tradition with a] conception of devotion as the way and perfection as the goal of the Christian life."68 John Wesley, being deeply influenced by Gregory, called upon his Methodist preachers to pledge themselves to always be in pursuit of perfection, this goal having led to misunderstanding ever since. Perfection was seen to be a sinless state impossible of achievement. If, however, it is seen to mean completion of the stages of the journey in the womb of the Great Parent and its sinlessness to refer to a state of psychic wholeness, I think the difficulty with this term can be over-I believe anyone who aspires to be a Christian can see the value in seeking to become whole and complete, perfect in this sense of the word. It is my hope, therefore, in this extended essay, to elucidate psychologically the stages of this journey to Christian perfection. I will be aided in this task by the representations of the psyche which I have created to represent the major stages of the Soul's journey. They are archetypal in origin, and I believe them to be objective; however, since they came to consciousness through my personal psyche, they are naturally limited by my subjectivity. Nonetheless, I believe they are valuable as tools

Albert Outler, ed., <u>John Wesley</u> (New York: Oxford Univ. Press, 1964), 9f.

for understanding the universal human psyche; so I will be using them as guides in opening up a deeper understanding of the nature of the psyche.

CHAPTER 2

From Eden to the Heavenly Jerusalem: A Psychic Pilgrimage

Centuries ago Meister Eckhart located the birthplace of Christ in the human Soul, and each Christmas Christians pray as they sing "O Little Town of Bethlehem" that the holy Child of Bethlehem will "be born in us today." If Eckhart is right and the above Christian hope is founded on reality (and my own experience confirms for me both his conviction and this hope of the faithful), then an understanding of the Soul is crucial to any Christology, making Psychology and Christology organically inseparable, so that a new doctrine of the trinity which acknowledges this reality is needed, one that accepts the divine Soul Mother of Christ, the Holy Soul, whose nature I hope to elucidate.

Just as a human mother in labor needs a doctor, so does the Soul, the Soul guide needing to know the stages of her journey; so it is my purpose to elaborate on this pilgrimage from Eden to the Heavenly Jerusalem, symbols for the first and last stages of the Soul's odyssey.

The language of the Soul is imagery, both pictorial and dramatic, expressed in myth, poetry, works of art, dreams, and the like. The universal primordial images which portray the Soul's experience are called mythologems, whose origin is archetypal. Since she herself is rooted in her Earth Mother,

her symbolic language also springs from this source. Therefore, my first premise, the foundational idea in my development of my psychic representations, is that the psyche—as the earth—is like a magnet. The North pole of the magnet represents Father Spirit and the South pole Father Instinct. And since the Eagle is the mythological solar bird that can look the sun in the eye and not be blinded, I use it as a symbol for Father Spirit's pole and the Serpent to represent Father Instinct's pole because he is a mythological symbol for primordial instinctual nature. Joseph Campbell has written that in his voluminous research

myths and rites of the serpent frequently appear; and in a remarkably consistent symbolic sense, whenever nature is revered as self-moving, and so inherently divine, the serpent is revered as symbolic of its divine life.1

Also in mythology the Serpent

is phallic, the procreative male force, "the husband of all women," and the presence of a serpent is almost universally associated with pregnancy. It accompanies all female deities and the Great Mother, and . . . here it also takes on the feminine characteristics of the secret, enigmatic and intuitional.²

I was influenced by Carl Jung in my choice of Spirit and Instinct to represent the opposite poles of the psyche. Elaborating on the psyche as an equilibrium of different kinds of opposites, Jung has expressed the opinion that the Spirit/Instinct antithesis in the psyche is one of the commonest

Joseph Campbell, <u>The Masks of God, Creative Mythology</u> (New York: Penguin, 1977), 154.

J. C. Cooper, An Illustrated Encyclopaedia of Traditional Symbols (London: Thames and Hudson, 1978), 147.

formulations which has, he says,

the advantage of reducing the greatest number of the most important and most complex psychic processes to a common denominator. So regarded, psychic processes seem to be balances of energy flowing between spirit and instinct.3

It is his conclusion that "spirit and instinct are by nature autonomous and both limit in equal measure the applied field of the will."

One would expect to find the duality in the nature of the Father (experienced in the psyche), reflected in the products of the psyche, and this does indeed seem to be the case. M. Eliade has written that the Calinãs, Caraibes of the northern coast of Guyana, have a basic idea "that everything which exists on earth has a spiritual replica in heaven." But not these people alone, for he writes further:

The Caliña theory of celestial duplicates is not exceptional; it is to be found in both Americas, as well as elsewhere. As a matter of fact, the idea of a "spiritual replica" has played an important role in the general history of dualism.6

My opinion is that this is so because this dualism is rooted in the nature of the Father, but I hope to clarify with my figures how the dualism is overcome through the agency of the archetypal images of the Mother so that the essential polarity of the concrete instinctual images and the spiritual images can be experienced with matriarchal consciousness.

³ Carl Jung, On the Nature of the Psyche (Princeton: Princeton Univ. Press, 1973), 117.

⁴ Ibid., 83.

⁵ Eliade, <u>The Quest</u>, 138.

⁶ Ibid., 138.

The horizontal axis which I envision complementing this masculine pole represents the "fallopian tubes" and "ovaries" of the Great Mother which cross at the central point in the magnetic pole where the opposite attraction of Spirit and Instinct meet and cancel one another out with their equal counter pull, this point being the dark unconscious womb of the Mother, the primordial waters, into which her archetypal ovaries (the eternal archetypes as such), release counter images—from the West end the divine egg image after whose likeness the human is made and from the East end the human egg image. The Mother's archetypal power is the numinous, fascinatingly attracting energy that draws Divine and Human together at the Center.

God said, "Let us make man in our own image, in the likeness of ourselves. . . . Male and female he created them. Gen. 1:26a. 27c

This Center, where the dual Human/Divine archetypal egg image is fertilized by Spirit/Instinct, is the womb of the Great Mother which I shall refer to as the Earth Mother. In Babylonian myth it is the "'apsu' designating the waters of chaos before the Creation." It is the "tehom" of Hebrew tradition. "The Mishnah says that the Temple is situated exactly above the 'tehom'." To return to this stage is to lose all ego consciousness, to actualize the mythological image of the Great Flood, an annihilating "deluge" that prepares the way for a new creation.

⁷ Eliade, <u>Myth of the Return</u>, 15.

⁸ Ibid., 15.

Figure 1 is a representation of this stage of psychic development. Each figure should be thought of as a globe, the first depicting the original Hermaphroditic Parent God, the four transcendent cardinal points and the central immanent point being representations of the following:

North: The animating Great Father Spirit who gives the breath of life, Spirit being represented by the color blue.

South: The compelling physiologically dynamic Father Instinct, Instinct depicted by the color red.

West: The archetypal ovary of the Great Mother which releases the divine images with their numinous luminosity and metamorphic transformative power.

East: The archetypal ovary of the Great Mother which releases human images with their incarnating power, the divine archetypal image incarnating in the human, forming, when impregnated by the Father, angembryonic archetypal complex.

Center: The Great Mother's womb--the pregnant Earth Mother.

In the call of Jeremiah he is taken back in imagination to the time he was in the ovary of the Great Mother:

The word of Yahweh was addressed to me, saying,

"Before I formed you in the womb I knew you; before you came to birth I consecrated you; I have appointed you as a prophet to the nations." Jer. 1:4-5

I believe the divine Mother images each of us before we are formed in the womb. She is Imagination of which Wm. Blake writes:

Some see Nature all ridicule and deformity, and by these I shall not regulate my proportions; and some scarce see Nature at all. But to the eyes of the man of imagination Nature is Imagination itself. As a man is, so he sees.9

⁹ Elbert Hubbard, <u>Elbert Hubbard's Scrap Book</u> (New York: Wm. H. Wise, 1923), 25.

Following is a key that aids in understanding the other five representations of the psyche, each of which depicts a transformative stage in the Soul's archetypal journey:

Psyche: the whole largest circle--including the smaller ones

Soul womb: small purple circle

Earth Mother womb: very small innermost circle darkened black

Arrows: indicate direction of energy flow

Northern hemisphere: spiritual realm, blue, lesser density indicated by dots

Southern hemisphere: instinctual realm, red, greater density indicated by solid color

Eastern hemisphere: profane realm, lighter color representing lesser intensity

Western hemisphere: sacred realm, darker color depicting greater intensity

Four cardinal points transcendent to psyche: the transcendent aspects of God, East/West the Great Mother and North/South the Great Father

Circles: the feminine, polarity of which is Sacred/Profane

 $\label{thm:polarity} \mbox{ Vertical pole: the masculine, polarity of which is } \mbox{Instinct/Spirit}$

Dark ring around Eden (Figure 2): shell of "Cosmic Egg" which will "hatch" patriarchal ego consciousness (Adam)

Dark ring around "second Eden" (Figure 4): shell of "Cosmic Egg" which will "hatch" androgynous Christ consciousness

In my use of symbols I concur with M. Eliade when he says:

The historian of religions is especially grateful to Freud for proving that images and symbols communicate their "messages" even if the conscious mind remains unaware of this fact. The historian is now free to conduct his hermeneutical work upon a symbol without having to ask himself how many

individuals in a certain society and at a given historical moment understood all the meanings and implications of that ${\tt symbol.10}$

In Figure 2 the transformation of chaos into cosmos is depicted through the opening of the womb and the birth of consciousness (light). This process is reflected in the many creation myths in which a divine chaos monster of some sort (e.g. Tiamat, Rahab), is slain and broken apart in order for creation to take place, as when the exilic prophet, the second Isaiah, calling for a re-creation (Figure 4), harkens back to the original creation (Figure 2):

Awake, awake! Clothe yourself in strength, arm of Yahweh.

Awake, as in the past, in times of generations long ago.

Did you not split Rahab in two, and pierce the Dragon through?

Isaiah 51:9

In the Genesis account of creation God says:

"Let there be a vault in the waters to divide the waters in two." And so it was. God made the vault, and it divided the water above the vault from the waters under the vault. Gen. 1:6-7

This vault may be thought of psychologically as the energy field which is created when the psyche's magnetic pole is broken in half, forming two new magnets. It is my intuition that this process which opens the womb is precipitated by archetypal action of the Great Mother which is painful to her Earth Mother aspect, the human mother, who bears the suffering which her act precipitates.

¹⁰ Eliade, The Quest, 21.

From inexpressible fullness, the Mother's womb is now an empty vacuum, or so it would seem, but what is actually created is an energy field which keeps the Soul alive. When a magnet is broken in two, each half Reeps its polarity; therefore, the upper spiritual magnet now has an instinctual S pole, and the lower instinctual magnet has a spiritual N pole (Figure 2). These two newly developed poles at the center of the psyche are kept in creative tension by the counter pull of the two sets of poles so that Spirit and Instinct no longer neutralize one another at the center. Because of the action of the archetypal Mother, which has transformed the dark Earth Mother into Soul Daughter, they are able to relate without destroying one another's power.

Just as the original primary pole had a center, the two secondary poles each have a center, but there is no maternal archetypal action available at these two secondary centers too break up the darkness as there was at the original center of the primary pole, so the result is not only a conflicted flow of energy as shown by the arrows, but the formation of the shell of the "Cosmic Egg."

Where the opposite poles once again meet and cancel one another's power, there is formed a neutral zone of dark power-lessness which blocks communication between the two poles of the psyche in both the northern and southern hemispheres, this dark ring of unconsciousness forming part of the magnetic aura that fans out from both poles, it being this ring of unconsciousness which constitutes the "shell" of the mythological

"Cosmic Egg."

The Cosmic Egg, which is the equivalent of the Garden of Eden or the Soul Daughter womb of the Great Mother, is purple because with the breaking of the primal magnetic pole, a South pole of Instinct is formed in the spiritual realm and a North pole of Spirit is created in the instinctual realm so that in this exchange Spirit is instinctualized and Instinct is spiritualized, both being transformed consequently into a new form of power--Eros, feminine masculinity--which enables them to relate without castrating one another, the blue of Spirit and the red of Instinct coming together in the Soul to form the purple of Eros--the dark water of the Mother's womb transformed into the wine of Eros through her archetypal power. So in John's gospel Jesus' first miracle is the changing of water into wine which represents the new creation (Figure 4) which came to birth in his followers in relationship with him, he being a Soul parent to them.

The psychological representation I present in Figure 2 is in accordance with Jung's idea that "the psyche is made up of processes whose energy springs from the equilibrium of all kinds of opposites." I have theorized that in the Soul, Spirit is instinctualized, and Jung has written:

The spiritual appears in the psyche also as an instinct, indeed as a real passion . . [though] it is not derived from any other instinct . . . but is a principle "sui generis," a specific and necessary form of instinctual power.12

¹¹ Jung, Nature of Psyche, 117.

¹² Ibid., 58.

Similarly in mythology, the Soul's own language, the Serpent's symbolism is polyvalent so that he represents not only primordial Instinct but animating Spirit as well, the winged Serpent being solar in nature, typifying the union of Spirit and Matter, Eagle and Serpent. 13

In Figure 2 consciousness is unitive matriarchal (Eve), protected by the encircling wall of unconsciousness from divisive patriarchal consciousness (Adam), as yet unborn. Eve's Soul womb (Eden), is pregnant with Adam. The Ego (profane)/Self (sacred) is feminine masculinity at this stage and is represented by the dual purple pole which is broken at the center, its power being that of unifying Eros born of feminine archetypal power. This stage represents inherent femininity whose power is archetypal metamorphic/incarnational.

The upper purple pole (spiritual Eros), with its dual Sacred/Profane nature depicts the Holy Spirit. The lower purple pole (instinctual Eros) with its dual Sacred/Profane character denotes the Holy Instinct. Their holiness results from their relatedness to one another and between human and divine counterparts (Ego/Self). This is the holiness of matriarchal consciousness. The reason the Holy Spirit has often been thought to be feminine is that it is feminine masculinity, that which has been transformed into Eros.

Inherent masculinity, on the other hand (patriarchal consciousness), is represented by bipolar Spirit (blue) and

¹³ Cooper, Encyclopaedia of Symbols, 148.

Instinct (red) which relate, if at all, in an either/or fashion rather than in the unitive mode of Eros, the holiness of the masculine being that of purity--pure Spirit or pure Instinct.

In this mode of consciousness God is experienced as transcendent rather than immanent, there being no mixing of Human and Divine.

The circular feminine aura linked to patriarchal consciousness is either red or blue, so it is masculine femininity -- "Eve" here being rightfully represented as having been taken from the side of Adam. She lacks inherent feminine power; her consciousness is as patriarchal as that of Adam.

"A river flowed from Eden to water the garden and there it divided to make four streams" (Gen. 2:10). Eros, because of its capacity to dissolve differences, can be likened to water, the four streams of Eros in Eden then being:

NW divine spiritual Eros SW divine instinctual Eros NE human spiritual Eros

SE human instinctual Eros:

Of the color purple or violet which I have used to depict the area where matriarchal consciousness dominates, Jung has written:

Violet is the "mystic" color, and it certainly reflects the indubitably "mystic" or paradoxical quality of the archetype in a most satisfactory way. Violet is a compound of blue and red, although in the spectrum it is a color in its own right. . . . We feel bound to emphasize that the archetype is more accurately characterized by violet, for, as well as being an image in its own right, it is at the same time a dynamism which makes itself felt in the numinosity and fascinating power of the archetypal image.14

¹⁴ Jung, Nature of Psyche, 121.

Relating the color symbolism of Instinct and Archetype he writes further:

The dynamism of instinct is lodged as it were in the infrared part of the spectrum whereas the instinctual image lies in the ultra-violet part.15

So one might say that red Instinct, which impregnates the dual archetypal image from the Mother's ovaries (Figure 1), is changed in character, this change being represented by the color purple. Similarly a sperm, penetrating an ovum, undergoes a metamorphosis as described by Whitmont:

The feminine sex system, and the behavior of the egg cell especially, on first sight convey an image of passive, receptive, and engulfing behavior. There is a quiescent, openness, ready to receive. In dramatic contrast to this static, quiescent immobility are the thousands of restlessly swarming spermatozoa, aggressively seeking to penetrate. However, this is only an external view. As soon as the action shifts inward, after penetration into the egg cell, the dynamic is reversed. Now the masculine is no longer aggressively active, but having spent its energy, becomes passive; the feminine from its inner depths now moves forth and takes charge. The sperm cell is dissolved, annihilated by the enzymes within the ovum. Its constituents are utilized by the ovum to build from its own structure a new organism, the embryo. At first this is always female, not sexually neutral as was formerly believed. In dissolving and transforming the feminine is itself transformed. Although outwardly the feminine receives and submits to aggressive penetration, in the inner invisible mystery of her being she actively dissolves and dismembers in order to re-create, whereas the outwardly aggressive male, in this inner sanctuary, experiences the bliss of surrender to a different kind of wisdom.16

Or as Jung@hascwrittencofethisearchetypalepower: "Instinct itself can be restrained and even overcome by this power." 17

¹⁵ Ibid., 121.

¹⁶ Edward C. Whitmont, <u>The Return of the Goddess</u> (New York: Crossroad, 1982), 136.

¹⁷ Carl Jung, Symbols of Transformation, vol. 5, CW, Princeton: Princeton Univ. Press, 1976), 158.

What is true for Instinct is also true of Spirit--both aspects of the Father being changed in relationship to one another when they penetrate the archetypal dual ovum of the Mother.

My figures reveal a God who is polytheistic as well as monotheistic since the divine children, representing diverse and often conflicting aspects of the supreme God, the Great Parent of All, are in process of incarnating in God's human children—in the complexes of the psyche. This birthing process is painful and becomes a psychic block to either a repressive or a weak Ego. James Hillman, as a practicing doctor of the Soul, has described the relationship of the Soul to Gods and complexes:

Within the affliction is a complex, within the complex an archetype, which in turn refers to a God. Afflictions point to Gods; Gods reach us through afflictions. Jung's statement—"the gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus, and produces curious specimens for the doctor's consulting room"18—implies that Gods, as in Greek tragedy, force themselves symptomatically into awareness. Our pathologizing is their work, a divine process working in the human soul. By reverting the pathology to the God, we recognize the divinity of pathology and give the God his due. From the archetypal perspective the Gods manifest themselves in and through human life. . . . To find them we look to our complexes, recognizing the archetypal power in the complexes. 19

The solar plexus is the point in the body where Soul and body meet, but Soullis not to be identified with either body or Spirit since, though it partakes of both, it is neither.

The story of Job illustrates, I think, what Hillman is saying, Satan being the God in Job's affliction; for in Job

James Hilman, Re-Visioning Psychology (New York: Harper Colophon, 1977), 104, (quotes Jung, CW 13, §54).

¹⁹ Ibid., 104.

1:6 we are told that Satan is included among the Sons of God:
"One day the Sons of God came to attend on Yahweh and among
them was Satan." As a result of the trouble Satan stirs up in
Job's comfortable life, Job experiences a consciousness raising
conflict with Yahweh God (who may be thought of as the divine
counter-part to the Ego), which brings the two into a closer
relationship.

Hillman writes further of the relationship of archetypes to complexes:

To study the complex only personally, or to examine only personally the psychodynamics and history of a case is not enough since the other half of pathology belongs to the Gods. . . "Maladies" lie also in the archetypes and are part of them. . . . Immanence is only a doctrine until I am knocked back through symptoms by these dominant powers, and I recognize that in my disturbances there really are forces I cannot control and yet which want something from me and intend something with me. . . . The symptoms and quirks are both me and not me. . . . They are visitations, alienations, bringing home the personal/impersonal paradox of the soul. . . "I" and "soul" are alien to each other because of soul's domination by powers, daimons, and Gods. 20

The archetypal image paralleling the image of the Ego may be thought of as the divine Self. Just as the Ego is meant to conduct the psychic assembly in the personal aspect of the psyche, the divine Self conducts that in the sacred realm of the psyche, so one can read in Psalm 82:

God stands in the divine assembly, among the gods he dispenses justice. Ps. 82:1

Though God here has the supreme power, it seems that the other Gods are siblings since this leader God says to them, "You

²⁰ Ibid., 105.

too are gods, sons of the Most High, all of you" (v. 6). I think of the God who stands in judgment here over the other Gods as the divine Self and the other Gods as those who are related to different complexes of the psyche--all being children of the Môst High, the transcendent God--the divine Self serving as the central immanent authority in the sacred aspect of the psyche in order to preserve the stability of the cosmic order since there is real conflict among the Gods. The Ego aspect of the Self/Ego complex serves the same function in the profane realm of the psyche. Ideally, there is such a degrée of cooperation between the two that full incarnation of the Divine in the Human becomes possible.

Wm. Wordsworth in his poem "Intimations of Immortality from Recollections of Early Childhood" has given a classic poetic description of the stage of psychic development which begins with the emergence of the Soul from the womb of the Earth Mother (Figure 2):

The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar.

This Soul that rises with us provides a post-uterine psychic womb for the infantile twins, patriarchal Self/Ego. In this state

the child's still undiffereniated body image is as large and undelimited as the cosmos. Its own sphere is so fused with the world and hence with everything that we call the outside that it may well be termed cosmic in scope.212

Erich Neumann, The Child (New York: Harper, 1976), 12.

"Our birth is but a sleep and a forgetting," wrote Wordsworth. What we forget when our patriarchal ego consciousness is born (Figure 3), is the Soul that rises with us, our life's Star; however, as Wordsworth continues:

> Not in entire forgetfulness, And not in utter nakedness, But trailing clouds of glory do we come From God, who is our home; Heaven lies about us in our infancy!22

And so it does as long as we remain in the post-uterine stage of consciousness (Figure 2). We all share a nostalgic nameless longing compounded of regressive back to Eden emotions and progressive on to the Heavenly Jerusalem aspirations well put into words by the poet Wm. H. Carruth:

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,—
Come from the mystic ocean,
Whose rim no foot has trod,—
Some of us call it Longing,
And others call it God.23

This first stage of matriarchal consciousness is rather like being a nameless drop in Carruth's mystic ocean. How desperately the child needs an understanding Soul guide as he or she leaves Eden and enters the divisive reality of patriarchal ego consciousness! Of course the young Ego is inflated by so recent a memory of cosmic dimensions. How alienating this birth canal experience feels—this narrowing down of focus as the child begins to experience individual identity. Parents know

Helen Gardner, ed., The New Oxford Book of English Verse (New York: Oxford Univ. Press, 1972), 509.

²³ Hubbard, 155.

this time in the child's life as the "terrible two's." Mothers especially need to understand the inevitability and even
necessity for the rebellion against the outer mother as representative of the all-containing Mother. There seem to be
those who linger in this half-born state into adulthood who
are creative but lacking the emotional stability offered by
patriarchal consciousness. Others force a rebirth by taking
drugs, a dangerous practice as matriarchal consciousness without a balancing memory of a well developed patriarchal consciousness can be dangerous. The rebirth should come in its
own time and not be forced prematurely. At the same time it
is imperative that a mature patriarchal Ego, that is called
to cooperate with the process of Soul rebirth, accept the
responsibility this entails.

Eden has two trees, "the tree of life and the tree of the knowledge of good and evil in the middle of the garden" (Gen. 2:9). Only by crossing can they both be in the middle of the Garden, and only together do they represent Wisdom, the two balancing one another, the tree of life representing matriarchal consciousness and the tree of the knowledge of good and evil patriarchal consciousness.

Eve ignores Yahweh's warning that the result to be expected from eating the fruit of the tree of the knowledge of good and evil is death, and she listens to the Serpent instead, and thus she births a new consciousness, but it does indeed cost her her life. When she responds to the generative power of Great Father Instinct in his relatively transcendent form

of the Serpent, in her Soul womb (Eden) the archetypal egg images of patriarchal Ego/Self, which have been released from the Great Mother's ovaries, are impregnated by the Serpent. The ensuing transformative process converts Soul Daughter Eve back into dark Earth Mother—collapsing the two magnets at the Soul's center back into one. Then matriarchal consciousness of the underlying unity falls into dark unconsciousness and patriarchal consciousness of the opposites is birthed (Adam). This alienates Yahweh and the Serpent, who represent the opposites of Spirit and Instinct. Yahweh's spiritual power is also at work in this archetypal process as it is he who expels Adam from the garden womb, Adam alone leaving Eve's Soul womb:

So Yahweh expelled him from the garden of Eden to till the soil from which he had been taken. He banished the man, and in front of the garden of Eden he posted the cherubs, and a flame of a flashing sword, to guard the way to the tree of life (Gen. 3:23-24).

The tree of life at this stage of consciousness would be a tree of death for patriarchal consciousness, as it represents the womb of matriarchal consciousness, therefore Adam is protected from returning by the divisive sword of either/or consciousness.

Birthing Adam (patriarchal consciousness), costs Eve (matriarchal consciousness), her life, as she-the Soul that rises with us-falls into the darkness of unconsciousness, since the two cannot exist simultaneously, they being as mutually exclusive as sunlight and starlight. She will be reborn first as Rachel and then as Mary, dual mothers of

Christ (Figure 4). Until that time she is buried in the tomb/womb of the Earth Mother.

The evil of the Fall (Figure 3)—the sacrifice of the Soul Daughter, one-sided patriarchal consciousness, the alienation of Father Spirit and Father Instinct as well as the Human and Divine—can all be laid at the doorstep of the Great Mother who bears, with great anguish, all this evil for the sake of the ultimate goal, an integration that is lacking in all the earlier stages of consciousness, represented by the eschatological Heavenly Jerusalem which reconciles and unifies the conflicted nature of God (Figure 6).

In Figure 3 (representing fallen consciousness), the dark Earth Mother and the bipolar Father, with their human counterparts, can be seen to confront one another as absolute opposites—totally unrelated—since the Mother's nature castrates the Father in the dark nucleus of her Being, and the Father's nature seeks the alienated purity of the poles. The ingesting Mother and the disjointed Father cannot relate in an interdependent harmoniously creative way even though they remain dependent upon one another. Dual crucifixion is intrinsic to their natures. Only in their Son/Daughter aspect is there hope of overcoming their hostility toward one another.

This antagonism is fully pictured in Revelation where the Earth Mother is called the "Whore of Babylon" (the phenomenal world in its all-consuming aspect), and the Father's rejection of her is depicted as being brutally savage, his anger toward her going almost beyond description. A bright angel

From Heaven declares the extent of her wicked influence:

All the nations have been intoxicated by the wine of her prostitution; every king of the earth has committed fornication with her and every merchant grown rich through her debauchery (Rev. 18:3).

The prostitute is sitting by waters (her consciousness-absorbing womb), which John calls "all the peoples, the populations, the nations, and the languages" (Rev. 17:15), But he warns,

her sins have reached up to Heaven, and God has her crimes in mind; she is to be paid in her own coin. She must be paid double the amount she exacted. . . . Everyone of her shows and orgies is to be matched by a torture or a grief (Rev. 18:5-7).

She in turn reveals her complete lack of comprehension that she is related to the Father, for she says to herself, "I am the Queen on my throne. I am no widow and shall never be in mourning" (Rev. 18:8). For this attitude John says that God has condemned her and "within a single day the plagues will fall on her: disease and mourning, and famine. She will be burned right up" (Rev. 18:8). God makes her drink the full cup of his fury (Rev. 16:20), which is graphically described as the wine press of God's anger which is filled with "the whole vintage of the earth where it is trodden until the blood that came out of the wine press was up to the horses' bridles as far away as sixteen hundred furlongs" (Rev. 14:19-20), the Father also lacking a consciousness of his underlying unity with the Mother.

As depicted in Figure 2, consciousness is limited to the matriarchal sphere where the masculine is derived from the feminine. Figure 3 depicts consciousness as limited to the patriarchal sphere where the feminine is derived from

the masculine. In Figure 4 there is a representation of the Soul reborn as Rachel/Mary, and ego consciousness has again returned to the matriarchal realm, the patriarchal now being only a memory. So it will not be until Figure 5 with the depiction of the birth of androgynous Christ consciousness that one can envision a relationship between <u>inherent</u> masculinity and <u>inherent</u> femininity. It is the marriage of these two that births Holy Wisdom (Figure 6), in whose consciousness and Being the confficted nature of God is healed.

With the Fall the unifying Soul consciousness is "exiled" into the unconscious and can only be regained safely by living through the stage of fallen patriarchal consciousness, the work of this stage of fhe Soul's journey being that of reforming fallen human nature through conscious effort of the masculine Ego (in both male and female). The work of purifying Spirit and Instinct by moving away from the enervating nuclear Mother toward the polar regions of greatest masculine power strengthens the Ego, making it Holy in the fatherly meaning of that word.

Figure 3 shows two realms of the psyche for ego consciousness to attain which may be partially contrasted as follows:

Spiritual
unrelated detachment
separating power
individuality
choice

Instinctual
unrelated absorption
bonding power
collectivity
compulsion

<u>Spiritual</u> <u>Instinctual</u>

symbol: elevated Eagle symbol: grounded Serpent

abstract concrete

mind-oriented body-oriented

criteria for evaluation: criteria for evaluation:

thinking feeling

secondary morality: primary morality: written Law intuitive Wisdom

Between the two realms lies the castrating nuclear power of the Earth Mother. Since energy flows toward her from both poles, the Ego will need to develop great strength, will power and focus to pull away toward polar purity, taking one pole at a time. I have named the N pole the golden Eagle and the S pole the golden Serpent. To integrate these opposites, the Ego will need to go through the dark nucleus. Rosemary Haughton has described "black holes" in a way that I find somewhat analogous to this psychological experience:

Black holes draw in and annihilate all matter and energy within reach. At the heart of them is a region physicists call (with reason) a "singularity" where the density is so enormous that all the laws of Physics break down. Nobody can guess what goes on in there, but some scientists have suggested that the "singularities" are the passages by which energy and matter sucked into a Black Hole might emerge into another universe. 24

An instinctual Ego will have to ascend into this Hell while a spiritual Ego will need to descend. Emerging from this enervating black hole of depression and meaninglessness will be like entering a new universe just as the children of Israel

Rosemary Haughton, The Passionate God (London: Darton, Longmann, and Todd, 1982), $\overline{23}$.

emerged from the black hole experience of Egyptian slavery into the new universe of the spiritual wilderness into which Moses led them. They had completed the conquest of the instinctual rearIm 400 years before when they had entered Egypt during the time of Joseph.

During the period of patriarchal consciousness Abraham is the biblical guide in the southern region of the psyche and Moses in the northern. Abraham and his descendents and Moses and his spiritual children receive guidance through the dark images that come from the Earth Mother's womb, those received by Moses being one-sidedly spiritual and therefore dark since there is a lack of awareness of their instinctual foundation. Paul writes, therefore, that the Mother of the Law is Hagar, Abraham's Egyptian slave concubine (Ga. 4:25), as Egypt is a symbol for the Dark Mother.

For Abraham the reverse is true, the images he receives being one-sidedly instinctual. When the Voice of his divine Self speaks to him through dreams and visions, it is the instinctual aspect of that divine Self so that for Abraham the image of the "Promised Land," for example, is interpreted as a literal concrete reality, this image being dark for him rather than transparent, since he is unable to perceive its spiritual meaning. Jesus (as seed of Abraham), will have the consciousness to understand the spiritual image, the "Kingdom of Heaven," which is embedded in the concrete form, Jesus being able to distill the "gasoline" of the spiritual aspect of the image from the "oil" of its instinctual aspect.

Being Son of the reborn Soul, Rachel/Mary (Figure 4), he has the dual consciousness of the matriarchal realm which can relate these opposites creatively, transcending the one-sidedness of both Abraham and Moses. This is possible because the Soul births symbols that bridge the gap between Spirit and Instinct and between Ego and Self, these symbols providing the cross-shaped bridge that reconciles the dual opposition in the nature of God.

When the scriptures are looked at with the perspective of matriarchal consciousness, the characters may be seen to be personifications or incarnations of the different stages of the archetypal journey—as we all are. Either transformation or reformation may be indicated in scripture by a new name, transformation taking place in the center of the psyche and reformation being the result of the conscious work of the Ego. A series of related characters may be viewed as one person psychologically since, though we keep our continuity of consciousness, we are nonetheless transformed into new persons periodically as we move from one phase of our lives to another. Furthermore, in our dreams members of our family may depict aspects of our own selves.

So Abel and Cain (Gen. 4), sons of patriarchal consciousness, may be thought of as Adam's dual Ego that is birthed
after the Fall. Because Yahweh, in an act of favoritism,
accepts Abel's offering of the first born of his flock but
not Cain's gift, which is the fruit of the soil which Cain
has tilled, Cain kills Abel. For this crime Yahweh punishes

Cain by alienating him from the ground that received his brother's blood and by making him a wanderer over the earth. But he does put a protective mark on Cain after which Cain settled in the land of Nod, east of Eden. Since "east of Eden" would symbolize the time before the dawn of consciouseness, Cain has regressed to a preconscious state, the land of Nod having come to mean a state of unconscious sleep.

As Yahweh represents the spiritual realm, Abel's gift would be more acceptable to him since animals are more spirited than plants. Typically, the first born child in the symbolic realm is more instinctually oriented and the spiritually inclined is a later child, because spiritual understanding usually births later in life. And so it is with elder brother Cain. If one thinks of the two brothers as representing aspects of Adam's psyche, then Cain's murder of Abel is the repression of the spiritual aspect of his Ego into the ground of his being, the unconscious upper realm of the psyche from which Cain is now alienated, Abel becoming the shadow spiritual brother to the instinctual conscious Ego, Cain.

Cain is, nonetheless, protected by Yahweh, because Adam's instinctual base is not to be destroyed. It is not only essential to the dynamic balance of the psyche, it also plays an important role in the transformative work of the Soul, concerning which Jung has written:

A new adaptation or orientation of vital importance can only be achieved in accordance with the instincts. Lacking this, nothing durable results, only a convulsively willed, artificial product which proves in the long run to be incapable of life. No man can change himself into anything from sheer reason; he can only change into what he potentially is. When such a change becomes necessary, the previous mode of adaptation, already in a state of decay, is unconsciously compensated by the archetype of another mode. If the conscious mind now succeeds in interpreting the constelled archetype in a meaningful and appropriate manner, then a viable transformation can take place.25

The later birth of Seth to replace Abel may be thought of psychologically as a rebirth of the spiritual Ego since Seth's son Enosh is the man who "was the first to invoke the name of Yahweh" (Gen. 4:26b).

The Genesis stories of Abraham/Sarah, Isaac/Rebekah, Jacob/Rachel, and Joseph/Asenath encompass the stages in the development of the southern instinctual realm of the psyche. The story begins when Abraham encounters Yahweh (Gen. 12), and responds in trust to the Call he receives to leave his country, his family, and his father's house for a land that will be shown him. This Call is ultimately for the sake of all the tribes of the earth who shall bless themselves by the new consciousness that is evolving.

New consciousness (whether it be matriarchal, patriarchal or some other), by its very nature polarizes, cuts
asunder, and divides one from the womb of one's past so that
Jesus, as the bringer of a new consciousness, says:

Do not suppose that I have come to bring peace to the earth; it is not peace I have come to bring, but a sword. For I have come to set a man against his father, a daughter against her mother, a daughter—in—law against her mother—in—law. A man's enemies will be those of his own household (Matt. 10:34—36).

²⁵ Jung, Symbols of Transformation, 236.

So the new consciousness that Abraham gains when he encounters Yahweh separates him from his family. He leaves home, setting out on a journey of faith, one that moves him psychologically away from the Mother's dark womb at the center of the psyche. This movement is further illustrated by the separation of Abraham and his nephew Lot (who may represent Abraham's own weak shadow self that does not want to leave the Mother, as this journey is not an easy one). Lot's weakness is made manifest when he chooses to live on the garden-like (womblike), Jordan plain near Sodom and Gomorrah, which is compared to the Garden of Yahweh or the land of Egypt in Gen. 13:11. In verse 12 one learns more explicitly what happened to Lot, for it tells how Lot moved off eastward, a way of saying that he regressed back toward Eden and the dawn of consciousness, but since after the Fall Eden reverted back to the dark womb of the Earth Mother, to go back toward her is to risk being emasculated and dismembered in her dark womb.

Whenever Egypt is represented in scripture as having an enslaving nature, she may be thought of as the Earth Mother's enervating womb. But when she is presented with a saving face, then she represents the instinctual aspect of the archetypal image, the image being like a protective ark in her dark waters of chaos. Since Egyptian religion deified animals and forces of nature, Egypt makes an appropriate symbol for the part of the psyche from which the instinctual aspect of the images arises.

Just prior to Abram's parting company with Lot, he has

undergone a painful regression, having been driven down into Egypt by a famine, (symbolically an overdoes of the masculine drive for purity). It is just after he emerges from this bitter experience (Gen. 12:10-20), that he is conscious enough to separate himself from Lot and wise enough not to repress himsaltogether as later he uses his influence with Yahweh to save Lot from destruction in Sodom.

After Abram parted company with Lot, he pitched his tents in Canaan, which was pleasing to Yahweh, as Canaan represents the "Promised Land" which is to be won by stages, the holiness of Yahweh at this stage of the journey requiring purification of Instinct, since a balanced psyche needs as its bottom rung undiminished instinctual power, a healthy Serpent. Here Abram built Yahweh an altar. God's promises to Abraham represent concrete fulfillment in the natural realm, the archetypal images to be realized first at this level.

The two most important women in Abraham's life are Hagar who, as an Egyptian slave, may represent the Earth Mother within him and Sarai, his legitimate wife, who is patriarchal femininity. His son by Hagar is borne in a natural way, whereas his son by Sarai, Isaac, comes to birth in the archetypal barren womb after Sarai is past the age of childbearing; somhendepicts a symbolic child, representing the Covenant of Circumcision, a patriarchal substitute for the instinctual aspect of the Soul. Isaac does not come to consciousness until Abram is 100 years old, 100 being a significant number since the decad, which contains all numbers, symbolizes the

return to unity, to zero--one hundred (10x10), representing a higher range of completeness, the completion of a journey. ²⁶ Yahweh changes Abram's name to Abraham and Sarai's to Sarah, indicative of this patriarchal reformation.

Layard says that there comes a time when everything natural is meant to be transformed, that sacrifice is in the nature of things, and that that which resists transformation becomes "unclean" and that which accepts transformation becomes "holy." 27

The Covenant of Circumcision may be interpreted as signifying such a sacrifice, representing the adoption of limited celibacy, a relinquishment of a part instead of the whole. After the birth of Isaac the sacrifice required of Abraham as a result of the conflict that ensues in his psyche between the two mothers (Hagar and Sarah), and the two sons (Ishmael and Isaac), is the suppression of his natural Instinct, now purified, symbolized by the requirement that he exile Ishmael and Hagar out in the desert. Ishmael may signify his purely instinctual Ego as Ishmael is "a wild ass of a man . . . against every man and every man against him" (Gen. 16:12). He is married to a woman from Egypt and makes his home in the wilderness. Like Cain Yahweh preserves him and makes him a great nation.

Isaac represents a more spiritual form of Ego conscious-

²⁶ Cooper, "Encyclopaedia of Symbols," 119.

John Layard, The Virgin Archetype (Zurich: Spring, 1972). 264.

ness, that is, spiritualized Instinct. The instinctual aspect of the Soul also represents a spiritualized form of Instinct, but it is matriarchal brought about by a deep transformation. The patriarchal form represented by the Covenant of Circumcision is achieved through conscious reformation and is more external. It requires conscious control by the Ego, Isaac depicting such a reformed Ego.

Had Isaac been sacrificed as a burnt offering to God, he would have been completely spiritualized, but this sacrifice was not required of Abraham, the Covenant of Circumcision putting a limit on Instinct rather than requiring complete celibacy. Ishmael, as son of an Egyptian slave concubine, may depict Abraham's own unlimited enslavement to the sexual Instinct with a lack of freedom of choice which only comes with spiritualized Instinct so that after the birth of Isaac, he is able to suppress and therefore control Instinct consciously, signified by his sending Hagar and her son to the desert.

The masculine Ego is in the white Hell of the Father if it remains alienated and frozen at one or the other of the pure icy poles, for ice can burn—the cold rage of the pure Father against the nuclear dark Mother. So when Abraham and Moses have each achieved purity in the opposite spheres of the psyche, and each has birthed a protective Covenant, (the Covenants of Cricumcision and the Law), a new consciousness emerges that calls each to move back toward the center of the psyche. In Abraham's case the new consciousness is

incarnated in Jacob and in that of Moses it is personified in Joshua, both sons of the safeguarding Covenants--types of arks.

This Center to which they must return is symbolized by the Jordan Valley, "well watered everywhere like the garden of the Lord, like the land of Egypt" (Gen. 13:10 RSV), which for Lot, with his lack of a highly developed patriarchal consciousness, was a dangerous place. The fruitful water represents the feminine archetypal images; therefore to cross the Jordan becomes a symbol for moving away from the purity of patriarchal consciousness into either a modified patriarchal realm or a matriarchal sphere. So both Jacob and Joshua cross the Jordan, but each is guided by a different voice of God that keeps them from falling into the dark threatening Pit of chaos at the center of the psyche.

The guiding Voice for Jacob comes through dreams whose protecting nature is noted by Elihu in the Job story:

God speaks first in one way,
and then in another, but not one notices.

He speaks by dreams, and visions that come in the night,
when slumber comes on mankind,
and men are all asleep in bed.

Then it is he whispers in the ear of man,
or may frighten him with fearful sights,
to turn him away from evil—doing,
and make an end of his pride;
to save his soul from the pit
and his life from the pathway to Sheol.
Job 33:14—18

The word of Yahweh that comes to Joshua, on the other hand, is this:

Be careful to keep all the Law which my servant Moses laid on you. Never swerve from this to right or left. . . . Have the book of this Law always on your lips (Josh. 1:7-8a).

These two voices of the divine Self are placed side by side in the following passage and contrasted with one another:

If any among you is a prophet I make myself known to him in a vision; I speak to him in a dream.

Not so with my servant Moses; he is at home in my house; I speak with him face to face, plainly and not in riddles, and he sees the form of Yahweh.

Num. 12:6-8

The two voices are complementary as one is that of the instinctual aspect of the divine Self and the other that of the spiritual aspect.

Abraham's symbolic son, Isaac, as personification of the Covenant of Circumcision, births a conflict in the collective psyche depicted as his wife Rebekah, who (like Sarah), suffers from the archetypal barren womb which finally births the symbolic child who represents a new consciousness, only in this case it is twins found to be in her womb. Rebekah, who is open to the instinctual archetypal images (symbolized by the water which she draws from wells when we first meet her), goes to consult Yahweh concerning the awful struggle she is experiencing within her womb, and Yahweh says to her:

There are two nations in your womb; your issue will be two rival peoples. One nation shall have the mastery of the other, and the elder shall serve the younger. Gen. 25:23

Esau, the older of the twins, exemplifies pure Instinct, as opposed to the more feminine instinctual images, since at birth he is described as being red, and he later sells his birthright to his younger brother, Jacob, to satisfy his phy-

sical hunger, exchanging it for a pot of red soup because he is too impatient to wait.

Because Yahweh has revealed to Rebekah that the elder brother shall serve the younger and since Jacob is closer to her (Jacob, too, being open to the images he receives through his dreams), she follows her own instinctual Wisdom to help. him gain his father's blessing (which normally went to the eldest son), even though this requires that Jacob lie to his father and cheat his brother (Gen. 27). This exemplifies the conflict between the two forms of morality, one being rooted in intuitive instinctual Wisdom corresponding to a primary (primordial), experience of order, and the other founded on a secondary superstructure and being a morality of conscience.

Because Jacob is obedient to his mother's counsel, he wins the blessing from his father Isaac, who actually favors Esau, and with it the hostile death threatening rejection of Esau which forces Jacob to flee. Though in concrete reality he now crosses the Jabbok River, the archetypal nature of the crossing surfaces in Gen. 32:10 where the river is called the Jordan, Jacob having crossed it with only a staff--symbol of the pilgrim.

This split between the two brothers brings the new birth of consciousness which Jacob receives on his way to the home of his mother's brother, Laban. All alone, asleep on the ground with a stone for a pillow, he dreams of a ladder standing on the ground with its top reaching to heaven with the angels of God ascending and descending, and Yahweh stand-

ing over him confirming for him the same promise that had been given to Abraham and Isaac as well as promising to go with him and keep him safe. When Jacob awakes, he is afraid and says, "How awe-inspiring this place is! . . . This is the gate of heaven!" (Gen. 28:17). And setting up a monument, he vows that if Yahweh is faithful in caring for him that Yahweh will indeed be his God.

This archetypal image of the ladder may be thought of as representing the magnetic pole of the psyche, the angels representing ascending instinctual power and descending spiritual power, the Center being the umbilical point where an archetypal complex has formed within Jacob's psyche. is a conversion experience which relates Jacobito Yahweh in a personal way. A break through to a new level of being is foreshadowed in this numinous dream but has yet to be realized. Jacob may be thought of as being in a birth canal as he has left the womb of his past and has not yet entered the future God has prepared for him. Since this is the land which Rebekah had left when she married Isaac, and Jacob is returning there, it can be thought of as a necessary regression for the sake of integration. His uncle's territory is, not surprisingly, referred to as the land of the sons of the East (Gen. 29:1).

The upward ascent and downward descent that are integrative may be thought of as a double spiral. One must periodically go back (when ego consciousness is strong enough), and integrate what was left behind when conscious choices were

made and division was necessary, rebirth requiring the risk of a return to the womb of the past where the danger of becoming trapped is great. This may be understood as the reason that Abraham would not under any circumstances allow Isaac to return to his parents' home to get his wife but sent a faithful servant instead (Gen. 24). Now, however, Jacob is to take the risk.

Almost the first thing that happens to him upon his arrival is that he falls in love with his cousin Rachel. Rolling the stone off the mouth of a well, he waters the sheep she is tending for her father Laban (as she is a shepherdess), and immediately afterwards he kisses her and bursts into tears (Gen. 29:10-11), his body language being an act of confession to Rachel which results in an inner reconciliation with the instinctual aspect of his Soul. When Jacob opened the well for Rachel, his outer Soul image, symbolically he opened up the archetypal psyche releasing the Eros water so that a Soul womb was formed to protect him from being drowned in the dark waters of the Earth Mother's womb.

In Genesis 26:15-24 one can see the symbolism of the well as link to the archetypal psyche when Isaac finds the wells dug by his father have been sealed off by the Philistines, and he takes it upon himself to re-dig the wells and give them the same names his father had given them, thus keeping the living relationship with Yahweh which his father had had through dreams and visions and which the Philistines lacked. Yahweh rewards him by appearing in the night and repeating

the Promise he had made to Abraham. Where Yahweh appeared to him, Isaac built an altar and sank a well. Isaac has here set an example for all of Abraham's psychic descendents.

Jacob's Uncle Laban may be thought of as an incarnation of the image of the instinctual consort of the Earth Mother, the Serpent whose power has been neutralized in her dark The protective Soul womb provided for Jacob (represented by Rachel who will have the archetypal barren womb and hence bear the child who symbolizes a new consciousness), is in contrast to the Earth Mother depicted by Rachel's sister Leah. As "there was no sparkle in Leah's eyes" (Gen. 29:17), she seems to be truly the daughter of her father Laban, a woman whose Ego lacks vitality. The conflict between the two sisters (Jacob's wives) will depict his own inner conflict between the Earth Mother's regressive pull and the Soul's counter-pull to open the womb so the symbolic child (indelibly sanctified Instinct), can come to birth--Joseph, the winged or spiritualized Serpent Son who is complementary aspect to the Dove Son, the two of whom together father the Christ in the psyche.

In order for this consciousness, which Joseph represents, to be birthed between Jacob and Rachel, Jacob must bear the pain of a seven year wait (required by Laban), for Rachel's hand in marriage. He must accept the tension of staying bonded to her all this while without instinctual consummation of the relationship, such a wait being impossible for a purely instinctual man, his inner shadow Esau, or for one whose

passion has been neutralized in the dark Pit at the center of the psyche. Only a man in whom the archetypal Soul is at work can hope to pass this test which Jacob finally does, though he is cheated by his uncle and given Leah first, requiring him to work an extra seven years for Rachel—after their wedding, however. Even this added challenge he passes.

Since consciousness is birthed through the conflict of opposites, Leah is essential. He must keep her in consciousness along with Rachel (repressing neither), in order to birth Joseph. His marrying both sisters is indicative of the fact that he does so, especially since he has children by both.

The birth of Joseph opens the Earth Mother's womb in which Jacob has been living--like Noah in his symbolic ark. And so, immediately following the scriptural announcement of Joseph's birth, Jacob asks permission to leave:

When Rachel had given birth to Joseph, Jacob said to Laban, "Release me, and then I can go home to my own country."

Gen. 30:25

This new accretion of consciousness must be integrated into his earlier life, which means returning home and reconciling with Esau (within and without).

In attempting to settle accounts with Laban, however,

Jacob incurs his disfavor. But since Yahweh tells him to go
back to the land of his forefathers (Gen. 31:3); Jacob prepares to leave. Because of Laban's hostility Jacob flees
with his wives and children and all he has while Laban is
out shearing his flock. Rachel, unwilling to be cut off from

her own instinctual roots, steals the household idols belonging to her father, and in great haste, they all cross the river, Euphrates²⁸ (Gen. 31:21).

Going from one bank of a river to another signifies journeying from one psychic state to another; so Jacob is now out of the womb of the Earth Mother and in the birth canal once again between the two rivers, Euphrates and Jabbok (or Jordan), the parted waters of the womb. And Rachel's new strength is shown by her willingness to stand up to her father and risk death in the taking of the idols and without consulting Jacob (Gen. 31:30-35), revealing her independent Spirit.

The relationship between Jacob and his uncle is greatly strained, the new consciousness dividing them. Jacob must break away even at the cost of alienating his uncle. The failure to do so would leave him entombed in a dead past devoid of meaning. Jacob was wise to trust the Word of Yahweh and make a getaway. But just as the Serpent Pharoah (consort of the Earth Mother in Moses' day), pursued Moses, Serpent Laban chases after Jacob (indicating the difficulty of separating oneself from the Mother's womb). However, the alienation between Jacob and Laban is not as drastic as that between Moses and the Pharoah since the two make a covenant not to trespass on one another's territory which is then separated by a cairn, indicating that both forms of conscious-

Alexander Jones, ed., <u>The Jerusalem Bible</u> (New York: Doubleday, 1968), 37, footnote 31b.

ness may co-exist in different persons. Jacob does not divorce Leah though her consciousness is different from his.

This birth canal experience for Jacob turns out to be a dark night of the Soul, but he is committed to the journey. There is no possible turning back now. Yet he is fearful of what lies ahead, of his encounter with Esau. His new consciousness will be put to the test of confronting pure Instinct. In his anxiety he prays to Yahweh, and his prayer reveals a changed man from the egocentric youth who had left twenty years earlier. His humility is evident when he prays to Yahweh, "I am unworthy of all the kindness and goodness you have shown your servant" (Gen. 32:10). Furthermore, he sends a generous present ahead to his brother arguing to himself,

I shall conciliate him by sending a gift in advance; so when I come face to face with him, he may perhaps receive me favorably (Gen. 32:20).

This action of Jacob's points to the need at any time of psychic re-integration to make restitution to those we have harmed by our one-sided perspective. This applies also to our inner neglected person.

And so, having made an effort to placate his brother and being in an inner state of humble receptivity, Jacob was open to the divine encounter that followed on the bank of the river, the earlier preparation for this experience having been his and Rachel's dual work, for outer Rachel was an essential Soul mother to inner Rachel in Jacob, as the archetypes cannot be activated without the outer relationship.

It happened just as he was leaving the birth canal and

was about to cross the river. As the meeting is described in very concrete terms, it is the image of the instinctual aspect of Jacob's divine Self with whom he wrestles. Of the wound which Jacob receives in the struggle, John Sanford has "It is not a limiting wound, but a wound through which pours the life of God."29 Such a wound is sanctifying since it allows for the Divine to incarnate in the Human. Joseph [the new ego consciousness--Holy Instinct-- child of Jacob (Ego) and Rachel (Soul)], is the baby consciousness who leaves the Earth Mother's womb and is in the birth canal. His nature is instinctual Eros (feminine masculinity), represented by the color purple. This new consciousness emerges from the birth canal into the light of day on the bank of the river where Jacob, with his new Joseph consciousness, experiences his divine Self in such a deep encounter that he is indelibly sanctified. The wound he receives (Gen. 32:25), may be thought of as symbolic of the break in the magnetic pole at the center of his being, the Soul being inherently broken, making her the Suffering Servant of God. Joseph represents this new ineradicably sanctified instinctual Ego.

This Joseph consciousness is described in Jacob's predictions for his son: "Joseph is a fruitful creeper near the spring, whose tendrils climb over the wall" (Gen. 49:22).

El Shaddai blesses him:

John Sanford, The Man Who Wrestled with God (King of Prussia, Pa.: Religious Publishing, 1974), 46.

with blessings of heaven above, blessings of the deep lying below, blessings of breasts and womb, blessings of grain and flowers, blessings of ancient mountains; bounty of the everlasting hills; may they descend on Joseph's head, on the brow of the dedicated one among his brothers. Gen. 49:25-26

But matriarchal consciousness without a balancing memory of patriarchal consciousness in <u>both</u> realms of the psyche (northern and southern), is very unstable and so, when giving birth to Benjamin (sometime after Jacob's reconciliation with Esau), Rachel dies (Gen. 35:18). Jacob's description of Benjamin's consciousness is in real contrast to that of Joseph's:

Benjamin is a ravening wolf, in the morning he devours his prey, in the evening he is still dividing the spoil. Gen. 49:27

Joseph's brother Benjamin, as the purely instinctual aspect of his Ego, is seen here to be bloodthirsty and cruel. In Figure 4 the encircling arrows pressing in on the Soul may be thought of as hungry wolves with the Soul being like a lamb, as when in Luke 10:3 the seventy are sent forth "as lambs in the midst of wolves."

In the NT false prophets and teachers, as well as opponents of the early apostles, are referred to as wolves (Matt. 7:15, Acts 20:29, Matt. 10:16, Lk. 10:3). On the other hand,

the innocence and purity of the OT sacrificial lamb and the lamb's function in redeeming and restoring man's relationship with God are employed in the early Church community in essential interpretation of Jesus Christ.30

B. D. Napier, "Lamb," in <u>Interpreter's Dictionary of</u> the Bible, vol. 3, 59.

The phase of the biblical archetypal journey of the Soul to be actualized next is that of the Ego's entry into the dark womb of the Earth Mother in order to accept dismemberment and transformation so as to be reborn into the new universe of the northern spiritual realm of the psyche. Joseph does not voluntarily undertake this dark journey, however. Instead it is forced upon him, his half brothers playing a lead role in this drama.

Since the twelve sons of Jacob, or Israel (the new name given him by his divine Self [Gen. 32:28]), and the twelve apostles of Jesus are both depicted in Revelation 21:12-14 as being a part of the Heavenly Jerusalem (the twelve tribes' names being written over the gates of the city and the names of the apostles written on the foundation stones of the city wall), there must be an archetypal link between them. They can be thought of as the complete number of archetypal complexes which must be realized since the number twelve represents "a complete cycle: cosmic order". 31 Furthermore, the tribes can represent the alpha and the apostles the omega of the archetypal journey of the Soul. So psychologically one can think of Joseph's brothers as inner aspects of himself, the complexes, with which he must learn to relate in a constructive way, these complexes being experienced first in projection on his outer brothers.

The need for a patriarchal Ego with well defined boun-

³¹ Cooper, Encyclopaedia of Symbols, 120.

daries is real because an experience of matriarchal consciousness inevitably inflates the Ego to oceanic proportions, giving a sense of miraculous power as the Ego realizes that its
nature is related to the Divine. Then when such an Ego comes
up against fallen consciousness within and without represented
in Joseph's case by Benjamin (as an aspect of Joseph's own Ego),
and his half brothers as personifications of the complexes of
the psyche, the inflated state is inevitably followed by dangerous deflation of oceanic proportions, as outer reality
fails to conform to inner expectations.

Joseph's inflation is depicted in Gen. 37: 5-11 which tells how he shares his grandiose dreams with his brothers, and consequently, alienates them from him. His deflation is played out in the drama of his being sold into Egypt as a slave. Though his brothers play a decisive role in this, nonetheless, there is another Power at work behind the scenes as indicated by the fact that in the betrayal drama it is Midianite merchants who actually sell him for twenty pieces of silver to the Ishmaelite traders who in turn sell him into slavery in Egypt (Gen. 37:28). These Midianites were linked to the East country through their father Midian (Gen. 25:6).

Since Jesus shares the archetypal Soul image with Joseph—as child of the Holy Spirit opposite Joseph as child of the Holy Instinct—one may expect to find many links between the two. So Jesus is sold for thirty piecessof silver and though Judas (like Joseph's brothers), plays a crucial

role in the betrayal drama, nonetheless, it is a secondary one since a Power greater than he enters Judas just prior to Judas' going to the chief priests with his offer to betray Jesus (Lk. 22:3).

So Joseph descends into the dark chaos of the Mother's womb with an unerasable memory of who he is and of his responsibility as God's agent in the world, protected by his unbreakable bond with the divine realm, communication being maintained with his divine Self through the dreams he receives, dreams he knows to take seriously. Like Jesus, who was taken through a trial that tempered his will, Joseph is also tested. Both are tempted to betray their new respective gifts of consciousness. Joseph is tempted to abandon instinctual Eros and revert to the lust of pure instinctuality and, further, to betray his good relationship with his master, Potiphar, when Potiphar's wife repeatedly begs Joseph to have a sexual relationship with her (Gen. 39:7-10). And in Jesus' case Matthew, Mark, and Luke all credit the Spirit with leading him into the wilderness to be tempted by Satan before he begins his public ministry. Symbolically, wilderness is the opposite of Egypt, the desert representing the purity of the Father. Psychologically Jesus is being tempted by a spiritual pride in the form of Satan that is unrelated to concrete reality, a betrayal of spiritual Eros, his new consciousness. For example, had he heeded the voice of Satan and jumped from the parapet of the Temple (Matt. 4:6, Lk. 4:9), he would have been killed.

There are other archetypal images in the account that link Joseph to Jesus. Both have special coats, Joseph's brothers dipping his in the blood of a goat and so connecting him symbolically to Jesus as the scapegoat carrying the sins of the world. Another image is that of crucifixion or dismemberment which comes alive in Jacob's consciousness in relation to the scapegoat image, for when he sees his son's bloody coat he exclaims: "It is my son's coat! A wild beast has devoured him. Joseph has been the prey of some animal and has been torn to pieces" (Gen. 37:33-34). And the ravening wolves of the psyche may indeed tear the Soul to pieces. Another image of crucifixion in the Joseph story appears when Potiphar's wife lies and Potiphar believes her and has Joseph, who is innocent, imprisoned (a form of crucifixion and burial, as such a betrayal does rip Joseph apart inwardly). And just as Jesus was resurrected and glorified, sitting at the right hand of the Father in his spiritual aspect, Joseph is resurrected through the power God gives him to interpret dreams and is glorified in the earthly sense and made to sit at the right hand of the Pharoah, symbol of Father Instinct, both Fathers being relative as they are experienced as the divine Self immanent in the psyche. Both Jesus and Joseph have cups (feminine symbols), that represent their power (Gen. 44:5 and Lk. 22:20).

The conflict between Hebrew and Egyptian in the Joseph story can be linked to that between Jew and Gentile in the Jesus story. Since Hebrews represent a more spiritualized

consciousness than that of Egyptians (the two being incompatible), there was a practice of segregation between them even in the case of Joseph, who ate separately, for as the account goes, "Egyptians cannot take food with Hebrews; they have a horror of it" (Gen. 43:32). This horror extended to the main occupation of the Hebrews--shepherding--as symbolically it also indicated a more spiritual form of consciousness since shepherds were nomadic and not rooted in the soil. For this reason Joseph kept his family separated in the land of Goshen, because according to the story, "The Egyptians have a horror of all shepherds" (Gen. 46:34b).

Since Joseph married Asenath, an Egyptian woman, in the bodies of their children this opposition is symbolically overcome. Before his death Jacob passed his blessing to Joseph (the birthright of a close relationship with God), and then to Joseph's and Asenath's younger son, Ephraim. Since Ephraim eventually became the outcast nation of Samaria, for whatever significance it may hold, the blessing of the Holy One of Israel found its resting place in a land of outcasts, as similarly, the author of Hebrews notes Jesus' outcast status:

The bodies of the animals whose blood is brought into the sanctuary by the high priest for the atonement of sin are burned outside the camp, and so Jesus, too, suffered outside the gate to sanctify the people with his own blood (Heb. 13: 11-12).

As in Joseph's and Asenath's son, Ephraim, the conflict between Hebrew and Egyptian is symbolically overcome, in the person of Jesus the conflict between Jew and Gentile is reasolved:

But now in Christ Jesus, you that used to be so far apartfrom us have been brought very close, by the blood of Christ. For he is the peace between us, and has made the two into one and broken down the barrier which used to keep them apart, actually destroying in his own person the hostility caused by the rules and decrees of the Law. This was to create one single New Man in himself out of the two of them and by restoring peace through the cross, to unite them both in a single Body and reconcile them with God. In his own person he killed the hostility (Eph. 2:13-16).

And as Jesus forgives those who crucify him--recognizing their lack of consciousness (Lk. 23:34); -so Joseph forgives his repentent brothers, saying to them, "Do not reproach yourselves for having sold me here, since God sent me before you to preserve your lives" (Gen. 45:5), and again after Jacob's death (when they need reassurance of Joseph's good intention toward them), he says to them, "the evil you planned to do me has by God's design been turned to good that he might bring about, as indeed he has, the deliverance of a numerous people" (Gen. 50:20). So through Joseph God provides physical food to the hungry and through Jesus God provides spiritual food, both being essential and complementary.

Joseph receives a blessing from Moses in Deut. 33:17 which has some suggestive imagery: "First-born of the bull, his the glory. His horns are the wild ox's horns." The reference to Joseph as "first-born of the bull" could refer to the bull as the throne upon which the invisible Yahweh was enthroned, the throne of the invisible God resting then upon two pedestals, two sons, the first-born Joseph and the second-born Jesus. And since the most common use of the word "bull" in the Bible is in reference to a sacrificial animal, both

sons of the Holy Soul may be thought of in this regard, as both are sacrificed for the sake of many. The statement "his horns are the wild ox's horns," links Joseph to the symbolic meaning of both oxen and horns, the first joining him to instinctual energy and the latter to elevation, glory, and divinity, hence to glorified Instinct.

Because the purely spiritual aspect of the Ego has not yet been developed, the Soul womb opened in Egypt by Joseph collapses into the unconscious as time goes on, and his people are enslaved in the darkness of the Earth Mother's womb. The new birth of consciousness required to free them will necessitate opening up the spiritual realm of the psyche, and so four hundred years after Joseph's time the sign that a new consciousness is emerging reveals itself in a conflict between the new king of Egypt and the Israelites whom he fears so much that he orders all baby Hebrew boys to be killed (Ex. 1:8-22), the New always appearing as a threat to the Old.

So when Moses is born his mother keeps him hidden for three months, then she places him in a papyrus basket and puts it in the river. This papyrus basket that protects Moses from the water may be thought of as the saving ark, the Law, which will be written on papyrus. Moses is discovered and saved by the Pharoah's daughter who gives him over to the care of his mother until he grows up, at which time he is brought back to the Pharoah's daughter and treated like a son.

Through the agency of the Egyptian princess, Moses'

consciousness is raised since he is exposed to the conflict of the opposites which she and his Hebrew mother represent. One must first become aware that one is enslaved before one will seek freedom. Those lost in the Earth Mother's womb need first an outer Moses and then an inner Moses to bring them to this consciousness and guide them to freedom.

On coming to consciousness, Moses kills an Egyptian who strikes a Hebrew and then hides the body in the sand, which means psychologically that he represses his own inner Egyptian, and next he becomes alienated from his fellow Hebrews as well when he realizes that they have observed his deed (Ex. 2:11-14). This dual alienation opens the womb for him, and he flees to the land of Midian.

Like Joseph who went ahead first to prepare a place for the people and Jesus ["I am going now to prepare a place for you, and after I have gone and prepared you a place, I shall return to take you with me: so that where I am you may be too" (John 14:3-4)]; so Moses goes first to prepare the way for the people to follow him into the spiritual realm. He must first develop a strong spiritual Ego himself before it is safe for him to return to Egypt and lead the people into this new stage of consciousness which calls for the difficult work of purifying Spirit—the holiness pleasing to the Father Spirit.

After many years are spent in establishing himself with family and occupation (shepherding), Moses meets Yahweh (the God of Abraham, Isaac, and Jacob), at Mt. Horeb (Sinai), as a

Voice in the midst of a bush that burns without being consumed; and Yahweh calls Moses to return and bring the people Israel out of Egypt. The archetypal symbol of the parting of the waters of the Red Sea so that the people can pass through on dry land reveals that the Mother's womb has been opened and a new collective consciousness has birthed, the pursuing Egyptians being drowned as the waters close behind the fleeing Israelites indicating that the break with the past is total, a repression rather than a suppression. The covenental Law of Moses will serve as the protective dike for the new spiritual consciousness that is being developed.

In the spiritual realm there are to be no graven images since the concrete instinctual realm is to be transcended; so when Moses returns from time spent with Yahweh and finds the people dancing and worshiping a golden calf, which they have fashioned, he is so incensed that he orders the loyal Levites, in the name of Yahweh, to kill some 3,000 men (Ex. 32:28), revealing the merciless face of pure Spirit. Another time, in angry frustration, he protests to Yahweh:

Was it I who conceived all this people; was it I who gave them birth that you should say to me, "Carry them in your bosom like a nurse with a baby at the breast, to the land I swore to give their fathers?" (Num. 11:12).

Moses is here clearly complaining to God the Mother who has birthed these people. In effect he asks her, "Since you gave them birth, why must I care for them?"

The people are like babies learning to walk who revert back to crawling when they cry out against Yahweh and Moses:

Why did you bring us out of Egypt to die in this wilderness? For there is neither bread nor water here; we are sick of this unsatisfying food (Num. 21:5).

Psychically speaking they have moved too far away from their natural instincts in their passion to be spiritual, and their emotional instinctual life is drying up and is hungry to be fed some of their psychic energy. So Yahweh: God responds archetypally by sending fiery serpents among the people, powerful instinctual drives, leading to a swing to the other pole of their psyches (an enantiodromia), that was so rapid and went so far in a compensatory action that the bite of the serpents brought spiritual death to many of the people. They lost themselves in sensuality. Realizing their sin, they confessed to Moses and asked him to intercede on their behalf with Yahweh to save them from the serpents, and Yahweh's response is interesting because he calls upon Moses to make a graven image of the Serpent on the pole:

Make a fiery serpent and set it on a pole. If anyone is bitten and looks at it, he shall live (Num. 21:8).

Yahweh reveals himself here to be not inflexibly spiritual, and Moses, his cooperative human agent, is obedient even though Yahweh's command contradicts the one to make no graven images.

So Moses fashioned a bronze serpent which he set on a pole; and if anyone was bitten by a serpent, he looked at the bronze serpent and lived (Num. 21:9).

That is, the people integrated the archetypal image, at least unconsciously, so that it became a symbol for elevated or spiritualized Instinct, a Soul symbol bridging the gap between Instinct and Spirit and enabling them to regain psychic

balance.

But in II Kings 18:3-4 Yahweh's purely spiritual aspect is again in ascendence, as he is found directing King Hezekiah (ca. 725 BC), to cut down the sacred poles and smash the bronze serpent that Moses had made (the sacred poles no doubt being concrete images of the magnetic pole of the psyche); for in those days "the serpent-god of bronze [was] worshiped in the Temple of Jerusalem, together with certain images of his Canaanite goddess-spouse, Asherah." 32

And so Yahweh, with the cooperative aid of Moses, cared for the children of Israel in the wilderness for forty years, which is to say, until their time of training was complete; and then they reached the border of the Promised Land which was "a prosperous land of streams and springs, waters that well up from the deep in valleys and hills" (Deut. 8:7), in short, a fruitfullland of milk and honey.

The Promised Land represents a new stage of consciousness. To enter it the highly focused spiritual consciousness of the people, which has been so costly to develop, must
to some degree be compromised for the sake of a broader more
inclusive awareness, the wilderness itself depicting a consciousness cut off from the transformative life-renewing
depths of the maternal aspect of the psyche. But since the
realm of the Mother, with her archetypal power, is frightening
to the spiritual Ego which has learned to overcome obstacles

³² Campbell, Creative Mythology, 153-54.

through conscious control -- through following the dictates of an external Law--the people are balky and tenmof their twelve leaders, who are sent out to make a reconnaissance of the land, come back with frightening tales of "a country that devours its inhabitants" (Num. 13:32), symbolically the inner territory where archetypal powers may truly be experienced by the Ego as devouring since the Ego may be subordinated to their metamorphic power. However, at this point in the archetypal journey, the Ego is being strengthened; so its task is to conquer these powers rather than submit to them. But only two of the twelve leaders sent out have the courage to confront these powers and move forward to a new stage of consciousness. The refusal of the other ten leaders costs them their lives as they are struck dead before Yahweh (Num. 14: 37). When the divine Self calls the Ego to a task, the Ego that refuses to respond dies, that is, it loses its vitality.

Moses, who represents the purified spiritual consciousness, is not allowed to cross the Jordan into the Promised Land. Instead the new consciousness will be personified in the younger man, Joshua, who remains Son of the Father (patriarchal consciousness), however, as he incarnates a reformed Ego, changed at the conscious level rather than through a transformation at the level of the Soul. Joshua means Jesus in Hebrew, and he is the forerunner of Jesus who will be Son of the Mother in the spiritual realm, taking the people into an inner Promised Land of total transformation, a new creation, depicted by the color purple, as Jesus' consciousness

will be that of spiritual Eros while Joshua's remains blue—
though his is a modified patriarchal consciousness. The
change in his nature is indicated by the name change in Num.

13:16: "Then Moses gave to Hoshea son of Num the name of
Joshua." He receives this new name just prior to his successful reconnaissance of the Land.

Joshua may be thought of as the son of Moses' spiritual child, the Covenantal Law, and he is appointed by Yahweh to succeed Moses as head of the community (Num. 27:18). In the book of Joshua he is almost a second Moses, having the presence of Yahweh and being obeyed and exalted as was Moses.

So it came to pass that

when Moses the servant of Yahweh was dead, Yahweh spoke to Joshua, "Rise—it is time—and cross the Jordan here, you and all this people with you, into the land which I am giving the sons of Israel" (Josh. 1:1-2).

Then Joshua, responding to the Voice of God, accepted the Call and with it Yahweh's promise to be with him. But Yahweh gave Joshua a command crucial to the success of the venture:

"Stand firm and be careful to keep all the Law which my servant Moses laid on you. Never swerve from this to right or left" (Josh. 1:7). And the leaders of the people respond to his commands by calling for the death of anyone who rebels against Joshua's direction (Josh. 1:18). To protect themselves from the slavery of the Mother (Egypt), the Israelites accept a new slavemaster, the Law, trading the slavery of the Mother for that of the Father. Since slavery is not the final goal of this journey, one knows that Moses will

need in time, to be transcended. But in the meantime this business is serious, a life and death matter as psychologically the people are moving into a new stage of consciousness that is dangerous to their hard earned spiritual development, carrying with it the possibility of spiritual death, but if they are successful, they will win a great prize—an outer Promised Land of earthly achievement.

Years later, just before his death, Joshua speaks for Yahweh and reminds the people (who at this time are actually in the land), that they are never to mingle with the people who still remain there [that is, those living primarily under the law of Instinct], nor to worship their gods; but instead they are to love Yahweh, their God; for if they prove faithless, forming kinship lines with the remnant of the peoples left beside them, these people will be a snare and a pitfall, thorns in their eyes [putting out the light of spiritual consciousness], "till the children of Israel vanish from the good land which Yahweh has given them since Yahweh's anger will be roused against them (Josh. 23:7-16).

A closer look at the archetypal crossing of the Jordan (led by Joshua), reveals some interesting elements, especially in the tale of Rahab and the spies found in Joshua 2. In this story a couple of Joshua's spies are protected and aided by a harlot called Rahab who then exacts a promise from the scouts, to which they swear by Yahweh, that they will protect her and all her family when Joshua takes the land, promising to treat her kindly and faithfully.

Since she represents the Earth Mother, such a promise would be impossible for one with unmodified patriarchal consciousness; however, when Joshua's men agree to treat Rahab the Harlot well, while at the same time upholding the Mosaic Law, they are providing—at the conscious level—a protective pseudo Soul womb. By keeping the Mother and the Father in a non-merging relationship through conscious effort, psychic balance is maintained. She protects them from being over—whelmed by the one—sided power of the Spirit, which "leads to patriarchal castration, inflation, loss of the body in the ecstasy of ascension, and so to a world—negating mysticism." 33

The parting of the waters of the Jordan (Josh. 3:14-17), symbolic of the opening of the Mother's womb, reveals her at work again in the birthing of a new consciousness. The parting occurs when the priests carry the protective Ark of the Covenent of the Law into the water, the Law being the saving agency at this stage of development. Priests and all the people cross safely on dry land.

Shortly after arriving in this region of the Jordan plain, the area of instinctualized Spirit--symbolically bordering on the Mother's dark realm--Yahweh calls upon Joshua to have all the males circumcised. All had been born in the wilderness where they had not been circumcised (Josh. 5:2-9). Back in relationship with the instinctual realm, they receive the added protection of the outward sign of the Covenant of Cir-

³³ Neumann, Origins, 254.

cumcision. Later when Jesus leads the people into the Jordan's waters for the deeper birth, they, too, will receive an outward sign, that of baptism as symbol of a circumcision of the heart—the Center—which must be broken if a metamor—phic birth of Soul is to transpire.

In the years following the crossing of the Jordan, under the leadership of Joshua (an Ephraimite), the symbolic Ephraimitic Spirit, (one that creatively unites opposites), expressed itself historically in the Tribal Confederacy which allowed for autonomy and separateness among the twelve tribes (descended from Jacob's sons), and yet at the same time maintained an axial religious community which provided a transcendent bond, a common loyalty to the one God Yahweh, whom they worshiped at a central sanctuary.

During this period leadership was provided by persons who were called judges and whose office was non-hereditary. Just as Christ is said to indwell Christians, so the divine Daimon Eros, the Winged Serpent, indwelt these leaders of Israel, for the office of judge

rested upon a special endowment of Yahweh's spirit. For this reason the judges have been called "charismatic leaders" . . . that is, leaders whose authority was acknowledged because they were possessed by divine "charisma," or spiritual power. So we read, for instance, that "the spirit of Yahweh took possestion of Gideon" or literally "clothed itself with Gideon," empowering him with an authority that was recognized not only in his own clan but in surrounding tribes (Judg. 6:34-35). More vivid examples are found in the legendary Samson stories, where "the spirit of Yahweh came upon him mightily," empowering him to accomplish super-human feats (Judg. 14:6). Deborah, too, was a charismatic leader who summoned the tribes of Israel to military action against the Canaanites in the name of Yahweh (Judg. 4:6-7).34

Bernhard W. Anderson, <u>Understanding the Old Testament</u> (Englewood Cliffs: Prentice Hall, 1959), 105.

But the danger that goes with being filled with the divine "charisma" is Ego inflation, and the possible grievous consequences illustrated by the story of Samson when his passion for Delilah comes ahead of his dedication to Yahweh with the subsequent loss of his power and his tragic demise (Judg. 16). What was lacking was a well defined patriarchal Ego in both realms of the psyche.

Joseph was the consecrated one among his brothers (Gen. 49:26). Later persons who were consecrated to God through special endowment came to be called Nazirites, originally seen to be sacred persons. Such persons with natural charismatic endowment were these early judges of Israel. This type of leadership can be thought of as instinctual because of its tie to the natural realm.. Later (as spiritual influence grew), being a Nazirite no longer depended upon a divine gift but rather upon a conscious sacked vow made to God by an individual for a particular period of time, the earlier Nazirites' consecration having been spontaneous and lifelong. The later more conscious tradition was regulated by Law (Num. 6:1-21), and personal will power. In the older tradition long hair (neverato be cut), represented the divine charismatic power of the person. In the more spiritualized tradition the hair was to be cut and offered as a sacrifice to God (Num. 6:18), when the period of special dedication had ended. Freedom of choice marked this later Nazirite tradition.

The Tribal Confederacy, a hard earned synthesis which had been developed, did not last. The will power required to

obey the Law was not sufficient. The Law lacked the power to save the people from being absorbed back into the instinctual realm. Syncretistic merging with the nature religions had become commonplace among them. But by dutifully keeping the outward forms of worship to Yahweh alive, the people fooled themselves. Yahweh sat in a place of honor beside Baal and Ashtart, but in reality he was a dead outward form (except in times of military crisis), and Baal and Ashtart (supreme male and female deities of the nature religion), ruled supreme in their every day lives.

The Israelites needed first to become conscious of their situation. The pretence that they were worshiping Yahweh had to be broken and the truth acknowledged. So God planted a seed of light in the darkened womb of the Tribal Confederacy's Sanctuary at Shiloh, darkened because the presence of Yahweh was gone and yet the people remained unrepentant, unconscious of inner brokenness. "It was rare for Yahweh to speak in those days; visions were uncommon" (I Sam. 3:1). The seed of light was enfleshed in the person of Samuel, the story of whose birth tells one that he is special, as he is born of the archetypal barren womb (I Sam. 1).

Samuel's Ephraimite father, Elkanah, had two wives, Hannah and Peninnah. The latter had many children while Hannah (the wife Elkanah loved more), had none, since Yahweh had made her barren. Her rival taunted her continuously, and (though her husband favored her), her anguish became intolerable. The Soul'scanguish always accompanies major

breakthroughs in consciousness which coincide with intense inner conflict represented by that between the two wives, the natural and the spiritual aspects of the Soul, the innermost nature of the Soul being its capacity for accepting antinomies and keeping them in creative tension until a new consciousness and a new being is birthed through the metamorphic incarnational archetypal power which overcomes the conflict by the creation of a transcendent entity which partakes of all the elements involved in the conflict while destroying Through the transcendent form the opposites can now none. relate harmoniously. Herein lies the meaning of the archetypal barren wife. She represents this Soul womb as opposed to the natural womb of the mother, the Soul's baby representing a form of new consciousness. So when a new consciousness is breaking out all over, Isaiah writes and Paul echoes:

Shout for joy, you barren women who bore no children! Break into shouts of joy and gladness, you who were never in labor. For there are more sons of the forsaken one than sons of the wedded wife (Isa. 54:1; Gal. 4:27).

The resolution of the conflict between Hannah and Peninnah is realized with the birth of Samuel, whom Hannah promised
to Yahweh even before his conception. He is born by an act
of God as is always the case when these sorts of conflicts
are resolved, the transcending principle being birthed through
the cooperative agency of the human and divine spheres, the
birth being accomplished only with the active participation
of both.

Essentially, what Samuel represents psychologically is the transition link between confederacy with its charismatic

leadership and kingdom with its prophetic criticism. central Sanctuary of Yahweh with its head priest Eli depicts the Soul pregnant with the Self-Ego complex and the loosely knit semi-autonomous tribes of the confederacy the other complexes of the psyche, then the collective psychic picture just before the birth of Samuel is rather chaotic, as Yahweh seldom speaks anymore, and Eli is old and feeble with only corrupt sons to succeed him, representign an Ego that is failing to function properly. In the earlier stories of the patriarchs and Moses/Joshua the Ego had been subordinate to the divine Self and not an equal partner in the Sacred/Pro# fane equation. Now at this stage it has become evident that if further progress is to be made, a stronger Ego will need to be developed at a cost to the divine Self, and Samuel will serve as the mediator between Self and strengthened Ego (Yahweh and newly formed kingship).

So Samuel's mother places him in the Sanctuary as soon as he is weaned, giving him into the care of the old priest Eli whose sons were so wicked that "Yahweh was determined to bring them to their deaths, while in the meantime the boy Samuel went on growing in stature and in favor both with Yahweh and with men" (I Sam. 2:25-26), the old order dying as the new grows right beside it. Because the House of Eli refuses transformation, it will be shattered just as a psyche that similarly refuses suffers an earthquake-like shattering.

The conflict between the two sources found in I Samuel is indicative of the sort of struggle which always rages dur-

ing a time of major transition and represents the desire of conservatives to hold on to the past and modernists to move into the future with new forms. Samuel, as bridge person, managed to incorporate some of each perspective in his own view of things and in his own person.

As Samuel grew up his reputation as being prophet of Yahweh, judge, and seer spread throughout Israel until the day came when Yahweh's Word to him concerning the fall of the House of Eli (I Sam. 3:13-14), was fulfilled. taken from the Sanctuary and carried before the people in battle, was captured by the Philistines, and the sons of Eli were killed (I Sam. 4:11). Upon receiving the news Eli, who had ruled Israel for forty years (pointing to a time of completion for an old stage of consciousness), was so shocked that he fell over backwards and died from a broken neck. daughter-in-law, sharing his horror, gave birth to the child she was carrying and died, first naming him Ichabod (Where is the Glory?), because the glory of God's presence had gone out of Israel. This devastating experience birthed the consciousness that the presence of Yahweh was lacking in spite of their having had the outward form, the Ark. So with this new awareness, they sought to replace Yahweh with an outer authority, a king, a projection of their need for stronger It was natural for them to turn to Samuel with their request for a king, and he is torn between past and future. Seeking Yahweh's guidance, he is told:

Obey the voice of the people in all that they say to you, for it is not you they have rejected; they have rejected me from ruling over them (I Sam. 8:7).

God allows this polarization between the Sacred and Profane which will eventually lead to new consciousness and a strengthened Ego and with it a greater freedom of choice and the greater risk for Yahweh which this entails. However, before this goal can be accomplished, the people must first experience their inner center of authority, their Egos, in projection onto outer figures, the kings, under whom they will suffer a great <u>loss</u> of freedom.

The great prophet, however, was one of those figures whose consciousness was freed from the outer projection and whose center of authority was the Ego, but one that cooperated with the divine Self by representing God to the people. Such as these broke free even from the prophetic bands becoming individual spokespersons for Yahweh, often at odds with professional prophets (who represented the king or their own interests), and therefore they found themselves objects of persecution. These prophets, in contrast to the charismatic leaders, were not overwhelmed by the divine Self, but were able to maintain their own more limited Ego perspective in a cooperative relationship with the Self.

This new more independent Ego consciousness does not birth easily since in the Mother's womb the twins (sacred Self and profane Ego), have merged, with the more intense Self being dominant over the Ego. Now the Great Mother, through archetypal action (reflected in the birth of Samuel

as reconciling symbol), begins the process of separating the two so that they can relate to one another through <u>conscious</u> incarnation of the Self in the Ego. However, this process is difficult as the Self (Yahweh), experiences this separation as rejection (I Sam. 8:7), and the Ego (King Saul), also feels rejected since for Saul being pushed out of a role of dependency upon Samuel (as Yahweh's representative), is experienced as a deadly rejection.

One may think of Yahweh and Saul as aspects of Samuel's own psyche, Samuel being a patriarchal Soul Mother, a Mother with patriarchal consciousness, that purifies by separating. This reformative work is a labor that is undertaken consciously, the struggle to birth this new consciousness revealing itself in the following three-way conversation between Yahweh, Samuel, and Saul found in I Samuel 15. First Samuel on behalf of Yahweh speaks to Saul:

I will repay what Amalek did to Israel. . . . Now go and strike down Amalek; put him under the ban with all that he possesses. Do not spare him, but kill man and woman, babe and suckling, ox and sheep, camel and donkey.

Saul then defeated the Amalekites and took Agag their king alive, and executing the ban, put all the people to the sword, but he spared Agag with the best of the animals, putting only the poor and worthless under the ban. So he responds to the Word of Yahweh that came to Samuel for him, but his response is partial. And so the Word of Yahweh comes to Samuel again:

I regret having made Saul king, for he has turned away from me and has not carried out my orders.

Samuel is so distressed by this Word that all night long he

cries out to Yahweh. In the morning Samuel goes to meet Saul, and when he reaches him, Saul says to him:

Blessed may you be by Yahweh! I have carried out Yahweh's orders.

But Samuel replies:

Then what is the meaning of this bleating of sheep in my ears, and the lowing of oxen I hear?

Saul responded:

They have brought them from Amalek because the people spared the best of the sheep and oxen to sacrifice them to Yahweh, your God; the rest we put under the ban.

Then Samuel shares with Saul the Word of Yahweh that had come to him the previous night:

Small as you may be in your own eyes, are you not head of the tribes of Israel? Yahweh has anointed you king over Israel. Yahweh sent you on a mission and said to you, "Go, putathese sinners, the Amalekites, under the ban and make war on them until they are exterminated." Why then did you not obey the the voice of Yahweh? Why did you fall on the booty and do what is displeasing to Yahweh?

Saul defends himself to Samuel:

But I did obey the voice of Yahweh. I went on the mission which Yahweh gave me; I brought back Agag king of the Amalekites; I put the Amalekites under the ban. From the booty the people took the best sheep and oxen of what was under the ban to sacrifice them to Yahweh your God in Gilgal.

But Samuel replied:

Is the pleasure of Yahweh in holocausts and sacrifices or in obedience to the voice of Yahweh? Yes, obedience is better than sacrifice, submissiveness better than the fat of rams.

Since you have rejected the word of Yahweh, he has rejected you as king.

Then Saul said to Samuel:

I have sinned, for I have transgressed the order of Yahweh and your directions. . . . Now, I pray you, forgive my sin; come back with me and I will worship Yahweh.

But Samuel refuses and as he turns to go away, Saul catches at the hem of his garment, tearing it, and Samuel says to him:

Today Yahweh has torn the kingdom of Israel from you and given it to a neighbor of yours who is better than you.

Nonetheless, the two return to Gilgal together and worship Yahweh. Samuel butchers Agag before Yahweh; then he parts company with Saul whom he does not see again to the day of his death. He was sorry for Saul, but Yahweh regretted having made Saul king of Israel. Saul remains alienated from Yahweh 'till the day of his death by suicide on the battle field. He shares this alienation with Samuel when he has the witch of En-dor call up Samuel's ghost from the grave: "God has abandoned me and no longer answers me either by prophet or dream" (I Sam. 28:15b). Ego and Self have been purified through separation. In the new consciousness that will birth as David, reconciliation between the two will take place.

David can be thought of as the consciousness which births out of the struggle that raged in Samuel since it is Samuel who, in the name of Yahweh, anoints David king:

Yahweh said to Samuel, "How long will you go on mourning over Saul when I have rejected him as king of Israel? Fill your horn with oil and go. I am sending you to Jesse of Bethlehem, for I have chosen myself a king among his sons." (I Sam. 16:1).

After Samuel has looked over all of Jesse's sons, Yahweh guides him to David, the youngest, whom Samuel anoints with oil. Immediately, "the spirit of Yahweh seized on David and stayed with him from that day on" (I Sam. 16:13a).

David may be seen to incarnate the ideal patriarchal Ego, and Jesus as Son of David the ideal matriarchal Ego

which needs to be preceded by the type of patriarchal Ego revealed symbolically in David who was to carry the outer projection of Savior for his people, Jesus being an inner Savior as he will lead them into a saving inner transformation.

Since David is seized by Yahweh as soon as he is anointed king, natural charisma (spiritualized Instinct), is not absent in this ideal Ego, but it will have a complementary pole in the spiritual realm. When David becomes king of Judah (signifying the southern realm of the psyche), he does not remain satisfied until he is also king of Israel (representing the northern sphere of the psyche). Then he is not monarch

of a so-called united kingdom. David's rule was paratactic-i.e., he in his person became ruler over both kingdoms. He was the only uniting principle; the kingdoms themselves were not united into a superstate; they remained as they had been before.35

So David may be seen to be a pseudo Soul since Soul allows two contraries to relate without destroying either. David as conscious Ego in effect serves the function of Soul since he is the connecting link between these two disparate kingdoms.

And since he places himself in a neutral capital, Jerusalem, centrally located between the two, Jerusalem comes to carry a symbolic meaning of Soul, the old Jerusalem representing this patriarchal substitute for the Soul and the new Jerusalem depicting the matriarchal Soul.

Since the Ark of the Covenant (signifying the Law of Yahweh and even his presence), had been the dominant religious

³⁵ J. M. Myers, "David," in <u>Interpreter's Dictionary of the Bible</u>, vol. 1, 776.

symbol of the North--having been housed at various sites there--David consolidated his new kingdom by restoring it to prominence in Jerusalem. And a new Covenant emerges in the southern kingdom which has an instinctual base--the body--for through the prophet Nathan (II Sam. 7:5-16),

Yahweh bound himself by a covenant oath to David, promising to preserve the Davidic line. . . . In short, Yahweh's sovereignty was limited by the covenant, since he was no longer free to choose or reject Israel, as Amos maintained, but was obliged to preserve her. 36

The occasion for Yahweh's revelation of this new Covenant is David's concern that while he himself lives in a house of cedar, the Ark of Yahweh dwells in a tent (II Sam. 7:2).

After he has shared his feelings with Nathan, the prophet hears from Yahweh in the night concerning the matter, that is, that Yahweh himself does not need to have David build him a house. Instead Yahweh will make David https://district.org/himself a House (II Sam. 7-11). Symbolically house is "a world centre, the sheltering aspect of the Great Mother, [and] the cult house, hut; lodge, or tepee of tribal religions is the Cosmic Centre." The Sam. 7:12), what is expressed here is the sacredness of the human body with its closely related psyche as House (or Temple), of God--a Cosmic Center. Paul calls attention to this fact when he writes:

³⁶ Bi.W. Anderson, <u>Understanding Old Testament</u>, 290.

³⁷ Cooper, Encyclopaedia of Symbols, 86.

Didn't you realize that you were God's temple and that the Spirit of God was living among you? . . . The temple of God is sacred; and you are that temple (I Cor. 3:16-17).

And John's gospel says this concerning Jesus' body as temple of God:

Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?"

But he spoke of the temple of his body (John 2:19-21).

In Jerusalem, which houses David and the Ark (Ego and Self), both covenants come together, the Davidic Covenant protective of the Ego's interests and the Mosaic protective of the Self's.

Yahweh promised David through Nathan, "Your House and your sovereignty will always stand secure before me and your throne be established for ever" (II Sam. 7:16). If David represents a strong Ego which is consciously related through the patriarchal pseudo Soul link (typified by Jerusalem), to God (the divine Self), and to both regions of the psyche (North and South), and to the complexes when they are activated (represented by the twelve tribes which under David kept their identity), then this Covenant represents God's promise that such an Ego is eternal, but since history proved David's physical dynasty to be mortal, then it is the transformed Ego, Son of David, that is immortal.

Another promise of God relayed to David by Nathan was that of a filial relationship: "I will be a father to him and he a son to me" (II Sam. 7:14). If in the archetypal complex--patriarchal Self/Ego--the Self is at first dominant,

then the Ego (which David symbolizes), may be thought of as Son to the Self.

In Psalm 89:26-27 David is referred to as first-born:

He will invoke me, "My father, my God and rock of my safety, and I shall make him my first-born, the Most High for kings on earth.

As son of the Father David represents patriarchal Ego, and as Most High, he is the model. Jesus, as Son of David, is the transformed Ego of matriarchal consciousness which to be ideal must birth out of a preceding ideal patriarchal Ego which David depicts, but the latter must die in order for the former to be born, so Jesus says to his disciples:

If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? (Matt. 16:24-26 KJV).

Under David's son Solomon the Ego, as representative of the profane realm, becomes proud and despotic, Solomon's main concern being cultural and his extravagence so great as to lead to heavy taxation and forced labor. Unlike his warrior father, who had won his dual kingdom by earning the respect of the leaders and by defeating their enemies, Soloman's emphasis was upon self-protective fortification which included not only protecting himself from outer enemies but defending himself against the tribes (symbolically, the other complexes of the psyche), by destroying their boundaries. This he accomplished through the formation of twelve administrative districts which were formed to deliberately abolish

the old tribal boundaries in annattempt to transfer their loyalty to the central government at Jerusalem (I Kings 4: 7-19); the Ego in effect usurping power from the complexes, a form of psychological repression which cuts the Ego off from the creative forces of renewal.

In the religious sphere the Mosaic tradition was compromised by Solomon's fostering of the pagan religions of his many foreign wives, these relationships being primarily for the purpose of sealing alliances (I Kings 11:4-8). Furthermore, he had had no charismatic experience, compensating this inner lack by building a lavish external temple for Yahweh and placing the Ark in the holiest place in the temple. "And since the temple was part of the palace complex, the Lord dwelt in the very house of the king." This is a complete reversal of the relationship of the Self/Ego complex from that of the time of the confederacy when the priest Ego lived in the Sanctuary of Yahweh Self.

Solomon's despotic Ego comes fully to birth in his son Rehoboam who, on his father's death, arrogantly promises the northern kingdom a heavier burden than his father had laid on them (I Kings 12:14), and Yahweh brings about a rebellion in the North resulting in the splitting up of the dual kingdom (I Kings 12:24). The patriarchal Ego, acting as central Soul connection, here fails——leaving the two poles of the Ego (Rehoboam in the South and Jeroboam in the North), at war

³⁸ J. M. Myers, "Solomon," in <u>Interpreter's Dictionary</u> of the Bible, vol. 4, 404.

with one another, each the shadow half of the other.

The split in the collective psyche of Israel leads eventually to disaster for both North and South, the lack of Soul connection being described graphically by Ezekial, prophet of the exile, as he speaks for Yahweh (Ez. 23-24). Samaria (northern capital), he calls Oholah and Jerusalem (southern capital), Oholibah. The complaint against these daughters of the same mother is that they became prostitutes in Egypt when they were girls even though they belonged to Yahweh, lusting after idols. Then later they began whoring again after the Assyrians and Babylonians, regressing back to the dark womb of the Earth Mother. Both aspects of the Soul—spiritual Oholah and instinctual Oholibah—participate in the regression, guilty of the same sin, each "remembering her girlhood, when she had played the whore in the land of Egypt" (Ez. 23:19).

As always when the Earth Mother is dominant at the center of the psyche, Yahweh's response is rage, the bipolar Father and the Earth Mother being able to relate to one another only in the Soul through their Son and Daughter aspects, who marry one another in a fruitful union. So of Jerusalem Yahweh warns: "Cup of affliction and devastation, the cup of your sister Samaria, you will drink it; you will drain it" (Ez. 23:33-34). And later he adds: "As for the children they had borne me, they have made them pass through the fire to be consumed" (Ez. 23:37). Elaborating further, he says:

I have tried to purge you of the filth of your debauchery, but you would not let yourself be purged of your filth. So now you will not be purged until my anger has been exhausted

against you. . . I shall act and not relent; I shall show no pity, no compassion. . . . It is the Lord Yahweh who speaks. Ez. 24:12-14

Hosea was a prophet whose own capacity to love and forgive was tested to the utmost by an unfaithful wife, and he
came to see in his own experience a correlation with God's,
perceiving God to be Israel's husband whose righteous anger
is turned into forgiving love:

I have been Yahweh your God since the days in the land of Egypt. I will make you live in tents again (Hosea 12:9). I will heal their disloyalty; I will love them with all my heart, for my anger has turned from them (Hosea 14:5).

And through Hosea Yahweh asks the people, "Your king, where is he now, to save you?" (Hosea 13:10b).

The tragic ending for the northern kingdom came when nearly 30,000 of its leaders were deported by Assyria and replaced by an assortment of foreigners with whom the people intermarried, losing their spiritual purity. And over a hundred years later the South was lost as well, most of its leaders being deported to Babylon so that like Egypt, Babylon became a symbol for the dark enslaving Earth Mother, but with one important difference. The people took with them into exile a sacred history that included the revelation of David as ideal patriarchal Ego, and it is this Ego that is ripe for transformation.

Several ways were open to the people for meeting this crisis. Some no doubt fell into the Pit of despair. Others accommodated themselves to Babylonian culture. Still others followed Hosea's call from Yahweh to return symbolically

to their post Egyptian experience of living in tents in the desert so that when Cyrus of Persia freed them and allowed them to return to Jerusalem, they followed Nehemiah and Ezra in a second Exodus. Under Nehemiah's leadership they rebuilt the outer temple, and they followed Ezra's strict interpretation of the Law even to the point of divorcing their foreign wives and children (Ezra 10:3). But there were some who found another way out of the crisis, a new way. The vision given to the unknown prophet of the exile known as the second Isaiah was, according to his testimony, entirely new:

Now I am revealing new things to you, things hidden and unknown to you, created just now, this very moment, of these things you have heard nothing until now, so that you cannot say, "Oh yes, I knew all this." Is. 48:6-7

The prophet sees this revelation to be that of a re-creation, a cosmic event, and he understands this coming rebirth of God's people to be the resurrection of Yahweh as well [Yahweh as related Son aspect of God], analogous to the very beginning when God first came to consciousness (awoke), and in confident assurance he calls upon Yahweh to awaken again as in the past when he participated in the opening of the Mother's womb:

Awake, awake: Clothe yourself in strength, arm of Yahweh
Awake, as in the past, in times of generations long ago.
Did you not split Rahab in two, and pierce the dragon through?
Did you not dry up the sea, the waters of the great Abyss, to make the seabed a road for the redeemed to cross?
Is. 51:9-10

The prophet recognizes that in God's excess of anger that he had hidden his face from Israel (Is. 54:8). But Yahweh resists the temptation to divine regression. He remembers that he had promised Noah, after sending a wind across the earth that divided "the springs of the deep and the sluices of heaven" (Gen. 8:1), that never again would he curse the earth because of man and his evil heart—striking down every living thing not preserved in the ark (Gen. 8:21). He had made a Covenant with Noah that the rainbow would be a sign to him to remind him of this promise (Gen. 9:13). Through the prophet he says, "I did forsake you for a brief moment, but with great love will I take you back" (Is. 54:7). So he recommits him—self to the Covenant that he had made with Noah:

I am now as I was in the days of Noah when I swore that Noah's waters should never flood the world again. So now I swear concerning my anger with you and the threats I made against you;

for the mountains may depart, the hills be shaken, but my love for you will never leave you and my covenant of peace with you will never be shaken, says Yahweh who takes pity on you. Is. 54:9-10

And God promises to protect the people Israel from <u>both</u> the extremes of the divine nature:

Do not be afraid, for I have redeemed you; I have called you by your name; you are mine. Should you pass through the sea, I will be with you; or through rivers, they will not swallow you up. Should you walk through fire, you will not be scorched and the flames will not burn you. For I am Yahweh, your God, The Holy One of Israel, your savior. Is. 43:1b-3

The human response to Yahweh is described by the poet-prophet:

Those whom Yahweh has ransomed return; they come to Zioneshouting for joy, everlasting joy in their faces; joy and gladness go with them, sorrow and lament are ended.

Is. 51:11

But not only does the divine Son need to be reborn, the divine Daughter must be reborn as well:

Awake, awake! :
Clothe yourself in strength, Zion.
Put on your richest clothes,
Jerusalem, holy city;
since no longer shall there enter you either the uncircumcised or the unclean.
Shake off your dust; to your feet,
captive Jerusalem!
Free your neck from its fetters,
captive daughter of Zion.
Is. 52:1-1

The prophet compares her rebirth with a second Eden:

Yes, Yahweh has pity on Zion, has pity on all her ruins; turns her desolation into an Eden, her wasteland into the garden of Yahweh. Is. 51:3

As reborn Soul Yahweh is no longer alienated from her. Instead he is her husband:

For now your creator will be your husband, his name, Yahweh Sabaoth;
Yes, like a forsaken wife, distressed in spirit, Yahweh calls you back.
Is. 54:5-6

The anguish of the exile for this prophet with its death and rebirth ends in a new consciousness (light):

His Soul's anguish over, he shall see the light and be content. By his sufferings shall my servant justify many, taking their faults on himself. Is. 53:3d-11 Another unknown prophet of the exile has a new consciousness as well, as he writes:

But my servants are to be given a new name. . . . For now I create new heavens and a new earth, and the past will not be remembered, and will come no more to men's minds. Be glad and rejoice for ever and ever for what I am creating, because I now create Jerusalem "Joy" and her people "Gladness." I shall rejoice over Jerusalem and exultany people. No more will the sound of weeping or the sound of cries be heard in her. Is. 65:15-19

The birthing of this new consciousness in the people will take time:

Is a nation brought forth all at once, that Zion only just in labor should bring forth sons?

Am I to open the womb and not bring to birth? says Yahweh.
Or I, who bring to birth, am I to close it? says your God.

Rejoice, Jerusalem, be glad for her, all you who love her! Rejoice, rejoice for her, all you who mourned her!

That you may be suckled, filled, from her consoling breast, that you may savor with delight her glorious breasts.

For thus says Yahweh: Now toward her I send flowing peace, like a river, and like a stream in spate the glory of the nations. Is. 66:8b-12

Ezekiel's new "heart of flesh" and Jeremiah's "circumcision of the heart" both seem to point to a transformation at the center of being:

Yahweh says this,". . . I will remove the heart of stone from their bodies and give them a heart of flesh instead."
Ez. 11:19

See the days are coming—it is Yahweh who speaks—when I am going to punish all who are circumcised only in the flesh.
... For all these nations, and the whole House of Israel too are uncircumcised at heart (Jer. 9:25-26).

Jeremiah's vision of Zion in the messianic age seems to point to Jerusalem as the reborn Soul, matriarchal because the patriarchal pseudo Soul needs the Ark of the Covenant at its center:

I will give you shepherds after my own heart, and these shall feed you on knowledge and discretion. And when you have increased and become many in the land, then—it is Yahweh who speaks—no one will ever say again: Where is the ark of the covenant of Yahweh? There will be no thought of it, no memory of it, no regret for it, no making of another. When that time comes, Jerusalem shall be called: the Throne of Yahweh; all nations will gather there in the name of Yahweh and will no longer follow the dictates of their own stubborn hearts. In those days the House of Judah [South] will unite with the House of Israel [North] (Jer. 3:15-18a).

It is my conclusion that a number of prophets of the exile entered matriarchal consciousness with Rachel/Mary as the reborn Soul (Figure 4); so that during the years that followed until the time of Jesus, Mary (his Mother), grew in stature and wisdom so that when Jesus was born, she was ready to move into a new stage of consciousness as Mother of Christ (Figure 5).

When Mary is understood to be a name for the Soul that births the Christ, then it can more easily be understood why the Catholic Church perceives Mary to be the way to Christ. In fact Bernhard Lohse believes that there are signs that someday the Roman Church will give dogmatic status to the assertion that Mary is co-redemptrix." He believes this is the case because

Bernhard Lohse, <u>A Short History of Christian Doctrine</u> (Philadelphia: Fortress, 1966), 214.

ever more frequently the proposition is heard that the veneration of the Virgin Mary is the only way to Christ. Mary is even brought into relation to the Eucharist. Not infrequently she is mentioned as the lady of the most holy sacraments. "Christ and Mary" is substituted for "Christ alone."40

Actually this view of Mary is nothing new. Carol Juniper, in her book <u>Fundamentals of Mariology</u>, illustrates from earlier history what Lohse says:

Pope Leo XVIII: It may be affirmed truly and in all precision that out of the immense treasure of grace brought to us by Christ . . . absolutely nothing is communicated to us except through Mary. 41

St. Germain of Constantinople: O most holy One (Virgin Mary), no one obtains salvation except through thee. . . . There is no one to whom the gift of grace is given except through thee. 42

St. Bernard: Such is the will of God, that we should obtain everything through Mary.43

Benedict XV: To such extent did she (Mary) suffer and almost die with her suffering and dying Son, and to such extent did she surrender her maternal rights over her Son for man's salvation . . . in order to appease the justice of God, that we may rightly say that she redeemed the human race together with Christ.44

Pius XI: O Mother of piety and mercy who, when thy most beloved Son was accomplishing the Redemption of the human race on the altar of the cross, didst stand there both suffering with Him and as a Co-redemptrix; preserve in us, we beseech thee, and increase day by day, the previous fruit of His Redemption and of thy compassion. 45

Like Mary, who in Catholicism is seen to be the way to Christ, the Shekhinah of Jewish mysticism is understood to be

⁴⁰ Ibid., 214.

⁴¹ Carol Juniper, <u>Fundamentals of Mariology</u> (New York: Benziger Brothers, n.d.), 67-68.

⁴² Ibid., 69.

⁴³ Ibid., 69-70

⁴⁴ Ibid., 59-60.

⁴⁵ Ibid., 60.

the gateway to the divine realm whose secret is disclosed only to the completely devoted. According to Gershom Scholem, in the 13th century Zohar, central text of Jewish Kabbalism (considered canonical for several centuries), the Shekhinah is understood to be a feminine aspect of God who is seen to be the presence and immanence of God indwelling the whole creation. She, as Queen, unites with the Yesod, the King. All the dynamic procreative life force of the universe come together into this image of King and flow into the Shekhinah, this pair, this Queen and King, being understood to be Son and Daughter. The Kabbalists employ explicit sexual imagery in describing the relationship of the King and Queen, the Celestial Bridegroom and the Celestial Bride, and they considered every true marriage as symbolic of the union of God and his Shekhinah. the archetypal image of the mystical Community of Israel the Shekhinah was identified with the earthly community of Israel in its suffering and exile, being also the Mother of each individual in Israel, she being Rachel weeping for her children. 46

Like the Shekhinah, who as Rachel, is Mother to every individual in Israel, "Mary is Mother and beloved of the human soul as of the eternal God. . . . The Christian soul identifies itself with the Mother of God; in it Christ is forever born anew." Wisdom has a similar role when she is said to

⁴⁶ Gershom G. Scholem, <u>Major Trends in Jewish Mysticism</u> (New York: Schocken, 1977), 205-43.

⁴⁷ Friedrich Heiler, "The Madonna as Religious Symbol," The Mystic Vision, Papers from the Eranos Yearbooks, vol. 6, ed. Joseph Campbell (Princeton: Princeton Univ. Press, 1970), 367.

pass into holy souls and make them friends of God (Wisdom of Solomon 7:27b).

Not only is Mary seen by leaders of the Catholic Church to be the only way to Christ and to salvation, but

according to present-day Catholic doctrine, four statements about Mary constitute items of faith necessary to salvation. These are that Mary gave birth to God; i.e., she is the mother of God; that she remained ever virgin, even in giving birth to Jesus; that she was immaculately conceived; and finally, that she was bodily assumed into heaven.48

As Lohse points out, "the ancient church, quite like the New Testament, knew nothing of a sinless Mary." So it seems evident that these four statements which constitute items of faith necessary to salvation for the Catholic cannot be taken literally but must be understood symbolically, which is the Soul's mode of understanding.

If one does not make the mistake of believing that human Mary's physical body was immaculately conceived, then it can be seen that Mary (as well as Eve and Rachel), as the Soul Daughter, is conceived from her Mother's womb (the Earth Mother), free from "original sin" (the Fall), hence, in line with Catholic doctrine, she can be said to be immaculately conceived; however, "Eve," as taken from Adam's side and representing patriarchal femininity, has fallen consciousness so cannot be said to be immaculately conceived as she is not free from "original sin." Only inherent femininity can be said, then, to be conceived free from "original sin."

⁴⁸ Lohse, Christian Doctrine, 191.

⁴⁹ Ibid., 199.

Rachel, as the Mother of each individual in Israel, incarnates the Shekhinah, the divine aspect of the Soul in the lower instinctual realm-the SW area of the Soul, and she is Mother to anyone who births Joseph consciousness. Since her Eros (feminine masculinity), is instinctual in nature (Holy Instinct), rather than spiritual, it expresses itself through sexuality which may be diffused or genital in nature, or both simultaneously.

Mary, as Mother of the human Soul, incarnates the divine aspect of the Soul in the upper spiritual realm—the NW area of the Soul. She is Virgin in the sense of being married to the Holy Spirit, which as spiritual Eros is feminine masculinity. Human Mary, who participates in the Virgin Birth, bears the Christ child in her Soul rather than in her body, Jesus consciousness being this Christ consciousness. The Christ is born of spiritual passion which has been distilled from instinctual Eros, its essential forerunner.

Figure 6, which represents the Heavenly Jerusalem, depicts Mary as transfigured and taken up into heaven along with Rachel who is an integral part of this metamorphosed Soul.

Mary may be thought of as having been bodily assumed into heaven if one accepts the idea of the transfiguration of the physical body into a spiritual body.

Since the price one pays for patriarchal consciousness, even at its best, is high—for the cost is one's inherently feminine Soul whose power for metamorphic renewal has been lost—then the recovery of one's Soul is essential after one

has completed the work of developing an ideal patriarchal Ego. This recovery will open the next stage on the way to the Heavenly City of God, but this door cannot be opened without repentance and conversion, followed by confession and baptism (Matt. 3:6)—anathema to pure patriarchal consciousness but possible for one with modified patriarchal consciousness.

The very first words of Jesus spoken in Mark's gospel are these: "The time has come . . . and the kingdom of God is close at hand. Repent, and believe the Good News" (Mk. 1:15). Baptism in the River Jordan points to the new birth of consciousness that comes with conversion and confession, baptism being an outward sign of an inner event, circumcision of the heart and rebirth of the Soul.

The archetypal image of conversion, when it is planted in the human complex through the agency of an outer relationship, begins to grow until it births a new consciousness, an awareness of an inner lack that one's human resource cannot heal, an alienation from God. The origin of this lack is the "original sin" which occurred at the dawn of patriarchal consciousness when the original Soul (Eden), fell into the unconscious. One becomes aware of one's essential unrelatedness at a time when the outward world may see one as successful. False pride is broken and may even be replaced by a sense of despair, but pride must be broken in order for inner healing to take place, so Jesus says:

Blessed are the poor in spirit, for theirs is the kingdom of heaven.
Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied (Matt. 5:3-6).

Conversion, becoming conscious of an inner vacuum that cannot be filled, does not result in an experience of reconciliation (or "justification"), without confession—going to the outer person or persons whose Soul Eros provided the psychic womb that nurtured the archetypal complex of conversion. If it occurred in the fellowship of the Church, going forward and making a public confession of Jesus as Savior, can satisfy this need. But without some form of confession, pride remains dominant. Without making oneself vulnerable, acknowledging that one is essentially crippled psychically, one cannot be healed, reconciled. Conversion and confession are part of a single dynamic process. Then following the experience of inner reconciliation the Soul is hungry for the outer sign of baptism which ideally would be administered when a person goes forward for confession.

If one would experience reconciliation, one needs to make confession to those who themselves are reconciled with God.

Judas made the mistake of going not to the foot of the Cross of Jesus, but to the alienated chief priests and elders who were unable to serve as channels for God's grace, so that in spite of having repented and confessed, he did not experience reconciliation; and in his anguish, he went out and hanged himself (Matt. 27:3-5). This points to the need for those who receive confession to be themselves inwardly reconciled.

In addition to the fact that matriarchal consciousness

is the Mother of Christ, the "Good News" of its rebirth following the development of a strong patriarchal Ego, is that there are many gains which come from this metamorphosis in consciousness, some of which follow:

Guilt/grace: The inherent sense of guilt which comes with fallen consciousness is dissipated, the burden of guilt falling away as it is replaced by pardoning grace.

Death/rebirth: Death is defanged as its opposite, rebirth, becomes a living reality.

Divine/human: Periodic joyful experiences of divine love and presence with a personal relatedness to the divine realm, of being special to God, uniquely loved and needed, give life deeper meaning and purpose.

Trust/fear: Trust in an underlying divine providence which will work to bring good out of whatever comes in life causes fear to lose its destructive power.

Past/future: These opposites in time are completed by a new sense of living in the present.

Flexibility/rigidity: A softening of attitude, greater adaptibility, an ability to take into account opposite perspectives with a give and take stance, and a less authoritarian attitude.

Synchronicity: Experiences of acausal (neither efficient nor final), connectedness between inner and outer worlds which come through archetypal power. Meaningful coincidence becomes fairly commonplace leading to a sense of being "in the flow," in tune with God's leading.

This newly born Soul, whose labor is to bring Christ to birth, has a journey to take from the River Jordan, where it is born from the womb of the Mother, to Bethlehem, and we know from our scriptures that this is not an easy pilgrimage. It is fraught with peril, for the pregnancy can be aborted or miscarry. Arrival at Bethlehem can be equated with the birth of Christ consciousness (Figure 5), the Gross-bearing Christ being fully born in the Soul there. With this birth comes

the ministry of this Christ through the Christian to be fulfilled before the Soul can be glorified with Christ through an inner resurrection and ascension (Figure 6).

Circumcision of the body, as has been indicated, may represent a limit placed upon Instinct for the purpose of raising it, the significance of the rite lying in its psychic symbolism. And baptism, which follows circumcision of the heart, may symbolize the need for a purgation (which will set a limit on Spirit--lowering it), for purgation, and the necessary confession that goes with it, is humbling to the proud Spirit as the cleaning out of the psychic cellar reveals the dark shadow side of elevated Spirit. There to be assimilated are the dead bones of unrealized complexes, the memories of broken relationships, unfulfilled duties, unrealized talents, etc. the grace of God, while liftingathe burden of guilt, does not erase the consequences of past actions or failure to act, restitution will need to be made where possible. In the Soul that is preparing for the birth of Christ, "every valley will be filled in, every mountain and hill be laid low" (Lk.3:5a; Isa. 40:4a).

The birth of Jesus is preceded by that of his cousin

John (Lk. 1:15;25), born of a barren womb. Just as the sym
bolic child Isaac, also born of a barren womb, signifies the

Covenant whose sign is circumcision, John the Baptist, son of

Zechariah and Elizabeth, depicts the Covenant whose sign

is baptism, and he personifies, as well, a new consciousness—

an awareness not only that he is the forerunner of Christ, but

also that the time of Christ is nearly at hand, as he announces: "I baptize you with water for repentance, but the
one who follows me is more powerful than I am. . . . He will
baptize you with the Holy Spirit and fire" (Matt. 3:11).

Jôhn's special birth is archetypal, coming about through divine power, as it is announced to Zechariah (a devoted priest), by an angel standing on the right of the altar of incense--indicating the divine realm of the psyche. This son was to be named John and was to be a Nazirite set apart by God from birth, consecrated to his service (Lk. 1:15). One may think of John as Zechariah's transformed consciousness, in which case Zechariah can be compared to Saul/Paul. is priestly keeper of the old tradition until (somewhat like Saul who received a blinding transforming vision on the road to Damascus which changed his vocation and his name -- to Paul), Zechariah receives a vision in the sanctuary which leaves him unable to speak until his spiritual son John is born in the womb of his spiritual Soul, Elizabeth. Under a new name, John, he is transformed from priest to prophet -- ejected from the secure womb of his past out into the wilderness birth canal of alienation from the tradition he has loved and served.

As Zechariah he had embodied the Eagle Spirit, but as

John he has been givened new vision that he must share at

the cost of great suffering to himself and finally death.

The vision is one that brings the Eagle to repentance, to a

consciousness that there is a lack in the heart of the Eagle,

a deficiency in its capacity to relate, and it is his calling

to go out to all the Eagles and warn them that they, too, must repent and confess this lack in order to be right with God (Lk. 3:2-3).

While Jesus is Scn of Mary, incarnating Holy Spirit, and Joseph is Son of Rachel, incarnating Holy Instinct, Christ is actually child of the Holy Soul of whose nature they both partake. In this Soul two major pairs of opposites come together in creative relationship, forming there cross tensions: East/West--the Human/Divine polarity and North/South--the Spirit/Instinct polarity. The Christ that will birth at the Center of the Cross will be the Child of this crossed nature, partaking of all four realms while transcending them as a totally new consciousness and Being. This Cross-Child is doubly Holy--twice sanctified--as Christ partakes of the holiness of the Mother which is relativity and the holiness of the Father which is purity.

Modified purity of the Father (as Son), is maintained in the Soul because of its inherent brokenness, this protecting the Father from the relativizing dark womb of the Mother, and modified relativity of the Mother (as Daughter), is preserved through the Soul's Eros nature which protects the Mother from the alienated either/or purity of the Father. But this Soul is always in danger of reverting back into another Fall until the Christ is born at her center to serve as a bulwark, Christ being the Savior of the Soul.

The birth of Christ in the Soul precipitates a spiritual marriage between the patriarchal and matriarchal spheres of

the psyche. When Christ is born as buttress at the center of the Soul (Figure 5), the protective curtain of unconsciousness, the shell of the "Cosmic Egg," becomes porous so that Adam (patriarchal consciousness), can be redeemed, brought back into consciousness. This rebirth of Adam is simultaneous with the birth of Christ, Christ preserving the Soul with its unitive consciousness from another Fall when the light of divisive patriarchal consciousness begins to penetrate the matriarchal realm. The porous shell enables the two to relate without patriarchal destroying matriarchal since Christ provides a compensating bulwark for the weakened shell of the Cosmic Egg--patriarchal "sunlight" being experienced now indirectly as "moonlight."

Interestingly enough in Figure 5 Christ can be seen to be the grandchild of the Great Hermaphroditic Parent. Erich Neumann in The Great Mother presents two works of Christian art which help clarify this relationship, as they are symbolic of this relationship on the feminine side. They are both representations of St. Anne (Mother of Mary in Christian tradition), the Virgin, and the Child; the first (plate 180), is a painting by Masaccio of the 15th century Florentine school and the other (plate 181), is a painted and guilded walnut figure from c. 14th century Spain. Concerning these Christian works Neumann writes:

In the representations of "St. Anne with Virgin and Child," the unity of the female group of mother-daughter-child, of Demeter, Kore, and the divine son, reappears in all its mythical grandeur. And often in these paintings the Kore-daughter character of the Madonna in relation to Anne as the Great Mother is

emphasized even outwardly; here the Madonna with Christ sits in Anne's lap, herself a small child. The childlike quality of the Virgin is even more marked in certain examples of Christian folk sculpture from the Latin countries.50

So the Great Mother (depicted by St. Anne), births the Soul Daughter (Mary), out of her Earth womb, Mary in turn birthing the Christ Child.

The work of the matriarchal Ego following the rebirth of the Soul is similar to that of the patriarchal Ego in that each has to go through a purification process in both regions of the psyche but with the matriarchal Ego refining silver instead of gold; that is, since in the patriarchal realm purification means complete separation of Spirit from Instinct and Divine from Human, it may then be depicted as being golden while that of the matriarchal realm as being silver because the purity remains relative since the spiritual meaning of an instinctual image is its distilled essence and the divine image is the distilled Essence of the human image.

Since Jesus has been called the Christ, and the Christ is born of the Holy Soul, it is logical to assume that there are to be found in scripture archetypal connections that link Jesus, child of Holy Spirit—the Dove (Matt. 3:16-17)—to Joseph, child of Holy Instinct—the raised Serpent—so that he may be seen to be the Omega, the distilled essence of an earlier absolutely essential Alpha.

One such link is found in John 1:51 where Jesus says to

⁵⁰ Erich Neumann, <u>The Great Mother</u> (Princeton: Princeton Univ. Press, 1974); 332.

Nathanael: "I tell you most solemnly, you will see heaven laid open and, above the Son of Man, the angels of God ascending and descending." If the rungs of Jacob's ladder represent stages of the archetypal Soul journey, one may think of Jacob (Joseph's father), as having begun the climb that Jesus (Joseph's son), completes—Jacob ascending (empowered by the Covenant embodied in Isaac), and Jesus descending (enabled by the Covenant incarnated in John the Baptist), so that they meet at the Center in Christ.

Another link is found in John 3:13-15 where Jesus says to Nicodemus:

No one has gone up to heaven except the one who came down from heaven, the Son of Man who is in heaven; and the Son of Man must be lifted up as Moses lifted up the serpent in the desert.

Here the two aspects of the Son of Man (who may be thought of as an incarnation of the bipolar Son of God), are brought together in a unity that heals the break in the Father's nature, and at the same time the incarnation of the Divine in the Human mends the breach in the nature of the Môther.

A more subtle connection is that of Jesus (as the Christ), to Wisdom, whose nature it is to bring opposites into creative tension just as the Cross-bearing Christ in the psyche holds the opposites in the nature of God in fruitful relationship to one another. So Paul calls the crucified Christ the Wisdom of God:

Here are we preaching a crucified Christ; to the Jews an obstacle that they cannot get over, to the pagans madness,

but to those who have been called, whether they are Jews or Greeks, a Christ who is the power and the wisdom of God. I Cor. 1:23-24

This Wisdom of God is, according to Paul, esoteric:

The hidden wisdom of God which we teach in our mysteries is the wisdom that God predestined to be our glory before the ages began (I Cor. 2:7).

The Cross hidden in the psyche is the Wisdom of God since Wisdom's nature holds opposites in tension until a resolution offers itself. The Soul's way is Wisdom's way, a painful way between the Upper Waters and the Lower Waters of the Soul's Christ-building womb that is narrow and fraught with peril; so Jesus warns:

Enter by the narrow gate, for the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few (Matt::7:13-14 RSV).

The author of Hebrews warns:

You will need endurance to do God's will and gain what he has promised. . . You and I are not the sort of people who draw back and are lost by it; we are the sort who keep faithful until our souls are saved (Heb. 10:36, 39).

These words are appropriate for persons whose Souls are pregnant with Christ, who are on the way to Bethlehem.

Just as Jesus carries his Cross (John 19:17), Sirach calls upon those who would find the life which Wisdom gives to carry her:

Put your shoulder under her and carry her, and do not fret under her bonds. Sirach 6:25 RSV

But he warns that most will flee from her:

She seems very harsh to the uninstructed; a weakling will not remain with her.

She will weigh him down like a heavy testing stone, and he will not be slow to cast her off. Sirach 6:20-21 RSV

She takes a person's total dedication:

Come to her with all your soul, and keep her ways with all your might. Sirach 6:26 RSV

But the reward for the faithful is the Soul's glorification:

For at last you will find the rest she gives, and she will be changed into joy for you. Then her fetters will become for you a strong protection, and her collar a glorious robe.

Sirach 6:28-29 RSV

But Wisdom literature, like Mother God, has remained in the shadow both in Judaism and in the Christian Church. Wisdom is rejected, yet she is "a tree of life for those who hold her fast" (Proverbs 3:18a). Roberto Assagioli, seeing that

wisdom is little in fashion today, [believes that] one of psychology's tasks should be the rehabilitation of wisdom, by putting forward a truer conception of its vital, dynamic, and creative nature. [He believes that] most people's idea of a sage is static, picturing someone aloof and far removed from so-called "reality" and life.51 [For him] an essential attribute of wisdom is the power to "play with opposites," to regulate the interaction of antipodal forces and functions, thereby establishing a dynamic equalibrium and synthesis, without resorting to compromise, but rather by regulation from a higher level.52

A labor that the Soul must complete before she can arrive at Bethlehem is that of distilling the meaning of the spiritual inner marriage (which occurs with the birth of Christ in the Soul), from that of instinctual marriage. This labor is not something that can take place only in the head but must involve

⁵¹ Roberto Assagioli, <u>The Act of Will</u> (New York: Penguin, 1980), 101.

⁵² Ibid., 103-04.

the whole being. It involves satisfying the opposites of Spirit and Instinct <u>simultaneously</u>, a paradox which only Wisdom working in the Soul can resolve, well expressed, I think, by John Layard in <u>The Virgin Archetype</u>:

True celibacy, far from being an affair of sex-repression is itself, if rightly understood, the most complete expression of the transformed sex instinct. It is in fact the case that sex-repression in any form hinders the celibate even more than it hinders the married man. For what the celibate is seeking is deeper than sex, that is to say, a direct union with "the other" which is God. But, since he is human and endowed with sex instinct without which he would be as nothing, and since individuation of any kind demands the fullest development of all desire, if sex desire is repressed, the way to God is to that extent blocked also, and cannot be found until the unconscious inhibition is removed. This is so vital to the priesthood that it is astonishing how frequently it is overlooked. But the analysis of priests shows that it is the case, and that the sex instinct, far from being feared, has actually to be heightened to such a pitch that it bursts through the barriers of flesh and reaches the depth-or heights-which give access to the divine, bringing about a union formed not of flesh but of the spirit.53

The mystical union of the Soul with God is not limited to women as Perry notes:

The Soul, among male mystics, is experienced as feminine, and may be ravished by the divine lover without giving rise to the threat of homosexual panic.54

What Layard is saying essentially is that the priest is not to protect himself from passionate involvement with women but is rather to be even more intensely related than a married man--while yet remaining celibate--maintaining a paradoxical and painful tension of opposites--bringing about a break-through to another plane, passionate union with the divine

⁵³ Layard, Virgin Archetype, 285-86.

John Perry, <u>The Far Side of Madness</u> (Englewood Cliffs Prentice Hall, 1974), 101.

Lover, his inner divine Soul having been distilled from the image of the outer woman. When Christ is born in the Soul, there is a spiritual marriage of Human and Divine (symbolized by the reconciling horizontal bar of the Cross), and there is an abundance of spiritual passion that has been refined from the instinctual relationship (symbolized by the perpendicular bar of the Cross), which finds its expression in Christian ministry. At the same time Adam, who died in baptism, is reborn in Christ consciousness, allowing for the marriage between patriarchal and matriarchal consciousness (Figure 5), so the Soul is now pregnant with Holy Wisdom and the Self that is to be fully realized at the Eschaton (Figure 6).

When certain passages of scripture are placed in paradoxical tension with one another, it can be inferred that

Jesus exemplifies the true meaning of the celibacy of the priesthood; first, the following enigmatic passage in Matthew:

But he replied, "It is not everyone who can accept what I have said, but only those to whom it is granted. There are eunuchs born that way from their mother's womb, there are eunuchs made so by men and there are eunuchs who have made themselves that way for the sake of the kingdom of heaven. Let anyone accept this who can" (Matt. 19:11-12).

John Sanford has written that

one who has become a eunuch for the sake of the kingdom of heaven has sacrificed the direct, physical expression of his sexuality in order to consummate a higher union of the opposites within himself.55

In contrast to this first passage, where Jesus seems to be calling for a spiritual asceticism is one in which he

 $^{^{55}}$ John Sanford, <u>The Kingdom Within</u> (New York: Lippincott, 1970), 126.

appears to be the exact opposite:

The son of Man came, eating and drinking, and they say, "Look, a glutton and a drunkard, a friend of tax collectors and sinners." Yet wisdom has been proved right by her actions. Matt. 11:19

Jesus satisfies Instinct by living life so fully that he is accused bo being a drunkard and glutton. Yet if he lives by his own high standard, he is a "eunuch for the sake of the kingdom of heaven." But this "eunuch" does not stay away from women, for both Luke and Mark report that Jesus had women for traveling companions as he went from town to town preaching (Mk. 15:40-41; Lk. 8:1-3; 23:49). Furthermore, no woman would have expressed the kind of deep love for Jesus as is recorded in Luke's gospel had she not herself been loved in return with a corresponding passion. A detached Jesus could never have aroused in a woman the kind of love described in Luke's gospel:

A woman came in, who had a bad name in the town. She had heard he was dining with the Pharisee and had brought with her an alabaster jar of ointment. She waited behind him at his feet, weeping, and her tears fell on his feet, and she wiped them away with her hair; then she covered his feet with kisses and anointed them with the ointment (Lk. 7:37-38).

Yet had Jesus not simultaneously been "eunuch for the sake of the kingdom of heaven," he would not have been known as the Christ.

Jesus calls upon married persons not to divorce for any reason except fornication (Matt. 19:9), so that, should they (for example), fall in love with another than the mate, they are called to be "eunuchs for the sake of the kingdom of heaven" in a partial way so that they, too, can distill the spiritual passion and the divine Beloved from the instinctual passion

and the human beloved. This being the case, it is possible to have natural children and also experience the Virgin Birth of Christ in the Soul.

Since the whole journey of the Soul has been realized in the collective psyche, it is possible that particular individuals might experience the order differently, as when the childer dren born to the people under Moses' leadership experienced the spiritual aspect of the journey before the instinctual, not needing the Covenant of Circumcision until they crossed the Jordan into a more instinctual form of consciousness.

So it is possible that missing phases of the journey may ultimately be integrated into the whole.

In the NT account this new Christ consciousness can be seen to have two fathers, the Holy Instinct and the Holy Spirit. First there is Joseph who is linked to his OT counterpart both by name and by the fact that he,too, receives guidance through dreams, Joseph representing Holy Instinct (instinctual Eros). Then if one thinks of Mary as the spiritual aspect of his Soul who births Jesus by the Holy Spirit (his being called Son of God and inheritor of the throne of David [Lk. 1:32\(\dext{\pm}\)36], making him the heir to the promise of the Davidic Covenant), then Jesus represents the distilled essence of Holy Instinct whose birth in Joseph's consciousness denotes the completion of the work to birth the ideal matriarchal Ego which includes instinctual and spiritual aspects of Eros (Joseph and Jesus), separated through distillation and related simultaneously because one is the essence of the other. Together they father

the Christ.

Herod, like the Pharoah of Moses' day, tries to kill the new consciousness. He represents the old entrenched form of consciousness, but Joseph, warned in a dream, flees with Mary and Child into Egypt (Matt. 2:13-15), which here is depicted as life saving so it may be thought of as the psychic realm of instinctual images where Joseph can keep contact with intuitive Wisdom which is needed to integrate this new consciousness and make it strong enough so that he can return with a maturing Jesus consciousness that can lead others to this new awareness.

Another image linking the Christ to the physical realm is that of the Child born in the stable among the animals, as animals may signify Instinct, and the Soul womb <u>is</u> located in the solar plexus region of the body, this womb being the Holy of Holies, the innermost Temple of the body though it is not identical with the body which could be represented by the don-key upon which, traditionally, Mary rides.

The ark that saves the Soul on the way to Bethlehem, from the dark waters of the Mother's womb, is the symbol, the Soul being of crucial importance as she forms out of her Being the Christ Child just as a natural mother's womb forms the body of the child out of the body of the mother. It is the attentive Ego which feeds the pregnant Soul.

This formative process in the Soul may be compared to a crucible which refines the spiritual meaning out of the instinctual aspect of the archetypal image and the Essence of

the Divine from the Human. This Soul Mother, being matriarchal, does not radically separate Divine and Human as did Samuel (as patriarchal Soul Mother) in the case of Saul and Yahweh. Instead, she keeps them in relationship by distilling the divine Essence from the human image, the food needed for this process being that of an outer human relationship which for this particular Soul incarnates the divine Essence.

The Voice or Word (Logos) of this Soul, as she communicates with her companion Ego, is the symbol which may be thought of as the feminine Logos which is rooted in the body so that whenever the Logos is linked to mouth and breath, it is feminine. Though this feminine symbol ("breath-logos sequence,") was "later appropriated by the patriarchate, it is reverywhere reveals its matriarchal origin." If the Logos becomes alienated from the body as in the case of abstract reasoning, it may be thought of as masculine.

Gerhard Adler speaks of the "logos of the unconscious" in a way I believe can be described as feminine:

The logos of the unconscious has neither the "rational" quality nor the limitations of the conscious logos but expresses itself in symbolical language. It manifests itself not in a "logical" process.57 Symbolically speaking, to the logos of the unconscious would be co-ordinated the moon and the stars of the night sky and not the sun of the day sky.58 The logos of the unconscious, the "philosophical" process in woman, has definite eros quality.59

Neumann, Great Mother, 61.

 $^{^{57}}$ Gerald Adler, The Dynamics of the Self (fi.p., n.p., n.d.), 50.

⁵⁸ Ibid., 50n2. Ibid., 50n4.

John Cobb also speaks of the Logos in a way which I would call feminine:

Christ names the Logos as incarnate.60 To name the Logos "Christ" is to recognize that the cosmic Logos is love.61 The Logos is threatening to any given world for it functions to transcend and transform it.62

Incarnation links the Logos to the body; love is not rational; and transformative power is feminine archetypal so I believe that this Logos of which Cobb speaks is feminine, the nature of Christ being feminine masculinity, incarnation itself also representing inherent feminine power.

The Soul's mode of communication is necessarily esoteric rather than exoteric, complex rather than simple, since it brings together two sets of opposites which rationally are incompatible; for from the heart of every symbol that arises in the Soul there radiates a Cross so that there is formed a fourway bridge linking the Sacred to the Profane and the Instinctual to the Spiritual, in effect healing the dual breach in the nature of God, but only if human consciousness assimilates the meaning latent in the symbol and gives it expression in form, action, or new state of being.

The symbol, when fully realized, provides revelatory illumination, motivating power, and energy, it being capable of transforming instinctual energy into psychic energy and converting consciousness. But only in the human realm is in-

John Cobb, Christ in a Pluralistic Age (Philadelphia: Westminster, 1975), 87.

⁶¹ Ibid., 85

⁶² Ibid., 84.....

carnation possible. Only there can the symbol be translated into cultural or religious form or be embodied in human action or feeling. There lies response-ability which if denied becomes an unbearable burden for the one who refuses the Call. Since answering the Call can mean becoming the laughingstock of those with a different consciousness, Jeremiah can be heard trying to deny it, yet finding the cost of denial too great:

The word of Yahweh has meant for me insult, derision, all day long.

I used to say, "I will not think about him,
I will not speak in his name any more."

Then there seemed to be a fire burning in my heart, imprisoned in my bones.

The effort to restrain it wearied me,
I could not bear it (Jer. 20:8b-9).

The variation in symbols which may arise from any archetypal complex is infinite, though the core of meaning remains the same, because every symbol has one leg in the consciousness of a unique individual and therefore speaks to that person in a distinct way. Likewise, collective cultural symbols may take on different shades of meaning for each person or group of persons.

Like a pregnancy the growth of Christ in the Soul through outer relationships and through the symbolic process is gradual, but the actual birth into consciousness is distinct and well-marked, an ecstatic experience after the birth pangs are over and the baby is finally born. With this birth the Cross is implanted in the Soul (Figure 5), with "nails" of passion, as she is penetrated by the mystic embrace of the divine Lover whose intense and immeasurable ardor transforms the Soul into

a Holy Sepulchre so that she bears with Christ the crucifying tension that comes when the contraries in the psyche vainly try either to pull away from one another or to collapse in upon one another. Thus the Cross is to the Soul both blessing and curse concurrently. Only with the resurrection (Figure 6), will she be freed.

The Soul that bears the Cross within is repeatedly wounded, but her blood is healing blood. So Paul calls upon those to whom he writes to offer their "living bodies as a holy sacrifice" (Rom. 12:1). And the author of Hebrews writes:

Through the blood of Jesus we have the right to enter the sanctuary by a new way which he has opened for us, a living opening through the curtain, that is to say, his body. Heb. 10:19-20

The psychic blood that flows because of the Cross planted in the Soul is the redeeming blood which will finally open the curtain of unconsciousness so that the fully realized Self can be birthed out of the womb of the Great Parent and truly enter the sanctuary of God's presence, able to see God face to face since then the atoning work in the psyche will be completed.

The throne of God and of the Lamb will be in place in the city: his servants will worship him; they will see him <u>face</u> to <u>face</u> [my underlining], and his name will be written on their foreheads. It will never be night again, and they will not need lamplight or sunlight, because the Lord God will be shining on them. They will reign for ever and ever (Rev. 22:3-5).

When Jesus dies, Mark and Luke both report that the curtain of the temple was torn in two down the middle from top to bottom (Mk. 15:38; Lk. 23:45), symbolically meaning that the consciousness his sacrifice brings opens up the unconscious barrier separating the human and divine realms within the

psyche which is the temple of the body.

Resurrection and transfiguration indicate the birth of the new creation (Figure 6). Jesus, in great anguish of Soul in the Garden (John 18:1), is going through the psychic labor pangs of birthing it, psychic pain being as great as physical pain. But as the bearer of a threatening new consciousness, Jesus bore the suffering on two levels (psychic and physical), as he was put to death by those who feared what he represented. He died on an outer cross of history to match the inner Cross that he bore in his Soul, the two events seeming to be synchronistic, having an archetypal connection. His acceptance of the outer cross can be seen as his response to his experience on the Mount of Transfiguration.

The story of this experience (Matt. 17:1-9; Mk. 9:2-10; Lk. 9:28-36), can be understood to be a symbolic representation of his very real inner experience of transfiguration and resurrection, an inner eschatological event. In Matthew's account Jesus refers to this event as a vision. Jesus, on the Mount of Transfiguration, is glorified by God in the presence of Peter, James, and John, who serve as witnesses to the the reality of this happening.

In mythological Soul language the "high mountain" (Mk. 9:2), points to the Cosmic Mountain, the Center of the world, the meeting place of heaven and earth where Human and Divine commune with one another, the place of complete consciousness. Elijah and Moses, long deceased, appear with Jesus on this mountain.

The Elijah story in the OT (II Kings 2:7-12), presents a mythological prefiguration of this archetypal event at a literal and concrete level as Elijah in the story is physically translated into heaven whereas Jesus' experience is psychic. In the Elijah story there is the archetypal parting of the waters which presages a new birth of consciousness. Because the Elijah story has an archetypal root, it gripped the imagination of the people of Israel so that in later days Elijah was viewed as the harbinger of the Eschaton. Therefore, his presence with Jesus places the two aspects of the archetypal image of transfiguration and resurrection side by side, pointing to the eschatological nature of this event.

And Moses, too, appears with Jesus. Just as the work of Abraham has its culmination in Joseph in the instinctual realm of the psyche, the work of Moses has its fulfillment in Jesus in the spiritual realm of the psyche. Though Jesus transcends Moses, Moses is an essential antecedent to this moment of the Soul's glorification. His presence is a reminder of that fact.

Jesus' response to this inner experience is to set his face toward Jerusalem, outer symbol of the Soul. The outer events of history must correspond as closely as possible to the inner event if the experience is to be incarnated, given a form that can serve as agguide to others, historiding on a donkey being a fitting reminder of the Savior's link to the instinctual realm.

Those who respond fully to the Call of God that comes

through Jesus will themselves receive an inner resurrection experience that corresponds to his. Because the resurrection is an inner happening (Figure 6), enigmatic scriptures in which Jesus' disciples do not immediately recognize him as the glorified One (Lk. 24:16; John 20:15; 21:4), may point to this reality, for it is only after they personally experience the resurrection that the full reality can be comprehended.

With the transfiguration of the physical body into a spiritual body (experienced inwardly), and the resurrection of Christ who is transformed into the Lamb who is a lighted torch for the Heavenly Jerusalem (Rev. 21:2), Mary Magdalene (the redeemed Harlot), is the first to know that the Holy Sepulchre is now an empty tomb (John 20:1-2), since it is her Soul which is now an empty womb.

The infant Church, child of Jesus' ministry, comes to birth in <u>Jerusalem</u> in an <u>Upper Room</u>, symbolic of the upper spiritual aspect of the Soul (Acts 1:12-13). After the birth of the Church within each of those gathered in the room, they begin to speak foreign languages so that the "devout men living in Jerusalem from every nation under heaven . . [were] bewildered to hear these men speaking his own language" (Acts 2:5-6), pointing to a new found unity among all persons in Christ.

But there were those who laughed them off by saying,
"They have been drinking too much new wine" (Acts 2:13), and
of course symbolically they were indeed filled with a new wine

of the Soul. So Peter addresses the crowd to explain the occurrence, and in doing so, he quotes the prophet Joel:

In the days to come—it is the Lord who speaks—I will pour out my spirit on all mankind.

The sun will be turned into darkness and the moon into blood before the great day of the Lord dawns.

Acts 2:17, 20

This image of the darkened sun points to Figure 4 where Adam's patriarchal solar consciousness dies in order for matriarchal (Rachel/Mary), to be reborn. The moon turned into blood is indicative of Figure 5 where the Cross, which brings psychic blood allows for patriarchal consciousness to penetrate the matriarchal realm through the porous shell of the Cosmic Egg, depicted as moonlight since it is indirect sunlight, and the great day of the Lord is descriptive of the Eschaton (Figure 6), where the transformed Soul as Holy Wisdom is fully born out of the womb of the Great Parent.

Because the Soul that births Christ is the inner Church, Mary has been identified with Mother Church. In Catholic liturgy the baptistry represents her womb. James White says that of all the NT metaphors of initiation, new birth is the most feminine of images, and that of the various liturgical representations of it, one is

the most explicitly sexual act in Christian liturgy, [for in it] the paschāl candle is plunged into the baptismal font at the easter vigil in anticipation of those who will be born from this womb (font) into a new body (church) during the ensuing year.63

James F. White, <u>Introduction to Christian Worship</u> (New York: Abingdon, 1982), 191.

This rite of the Church takes place on Holy Saturday. The priest

blesses the water of the font "to the end that a heavenly offspring, conceived by sanctification, may emerge from the immaculate womb of the divine font, reborn new creatures: and
that all, however distinguished either by sex in body, or by
age in time, may be brought forth to the same infancy by grace,
their spiritual mother." He . . . divides the water with his
hand and throws some towards the four quarters of the world;
breathes thrice upon the water in the form of a cross; then
dips the paschal candle in the water [three times, each time
intoning]: "May the virtue of the Holy Ghost descend into all
the water of this font." Then breathing thrice upon the water
he goes on: "And make the whole substance of this water fruitful for regeneration." . . . The assistant priests [then] sprinkle the people with this blessed water.64

If the priest's prayer is answered in those who are sprinkled with this blessed water, the Child of the Cross will be born within their Souls with the power for regeneration. The sacred marriage which accompanies the birth of this Child will have as its fruit Holy Wisdom, the Christ being the androgynous seed at the center of the porous Cosmic Egg whose presence enables for the first time a real relationship between patriarchal and matriarchal realms of the psyche so that when this pregnant epoch in the life of the Soul is successfully completed, Holy Wisdom can be birthed. This pregnant Soul is nurtured on the sacrament of bread and wine. Since Christ is the eternal sacrifice (Hebrews), and Christians are in union with Christ, when the bread and wine of the Eucharist are offered to God as the Body and Blood of Christ, Augustine can say that the Church "herself is offered in the

⁶⁴ Campbell, <u>Hero</u>, 250, quotes D. G. Lefebvre, O.S.B., "Holy Saturday," <u>Catholic Daily Missal</u> (St. Paul: E. M. Lohmann, n.d.), n. pag.

offering she makes to God."65

The Christified Soul that is "nailed" to the Gross hungers for the all-embracing atonement of the Eschaton where it can truly be said "I and my Father are one" (John 10:30), for here the conflicting energy patterns are transformed into a profound unity, the curtain of unconsciousness between divine and human realms in the patriarchal sphere of consciousness dissipated.

In a vision an angel shows John of Patmos "the bride that the Lamb has married" (Rev. 21:9). The bride he is shown is "Jerusalem, the holy city, coming down from God out of heaven [which] had all the radiant glory of God and glittered like some precious jewel of crystal-clear diamond" (Rev. 21: 10-11). In emblems diamonds often indicate the irradiant, mystic "Center." In Figure 6 this is depicted as the eye of Holy Wisdom, the risen Lamb who is the Light of this new consciousness. This solar light of Christ that births in the solar plexus region of the body must partake of Instinct since the nature of Christ is partially rooted in that realm of the pscyhe. Our sun has a layer of gas that is brilliant red in color, the chromosphere, which corresponds to the earth's atmosphere; yet we are usually unaware of it, and so it would seem that the solar light of the Holy City would also

 $^{^{65}}$ White, Christian Worship, 225 (quotes Augustine, "City of God," X, 6; NPNF, 1st series, II, 184).

J. E. Cirlot, A Dictionary of Symbols (New York: Philosophical Library, 1962), 77.

incorporate in its nature the red of Instinct that correlates with that of the body. Figure 6 incorporates the round of the feminine nature, the purple of Eros (feminine masculinity), the blue of Spirit, and the solar masculine light. It is an androgynous symbol in which the human and divine realms are unified and Spirit and Instinct relate harmoniously. The dark ring of encircling "wolves" is gone, the energy they represented transformed and radiating now from the Center. Here a radical metamorphosis has taken place.

The Voice in Revelation that speaks to John says to him:

Those who prove victorious I will make into pillars in the sanctuary of my God, and they will stay there for ever; I will inscribe on them the name of my God and the name of the City of my God, the new Jerusalem which comes down from my God in heaven, and my own new name as well (Rev. 3:12).

Within the symbolism of the pillar is to be found the inner dynamics of the nature of the Soul since the symbolism of the pillar is that of "the world axis, the vertical axis which both holds apart and joins Heaven and Earth, which both divides and unites them." So to be a pillar in the sanctuary of the Holy City is to be an eternally glorified Soul.

The "new name" to be inscribed on each pillar seems to be that of Holy Wisdom, she whose image may be seen in the mysterious woman who is adorned with the sun, and is standing on the moon with twelve stars on her head for a crown (Rev. 12:1), since Wisdom's consciousness encompasses lunar (dual), solar (focused singular), and stellar (archetypal), the twelve

⁶⁷ Cooper, Encyclopaedia of Symbols, 130.

starred crown symbolizing the victorious completion of the Soul's labor to incarnate the archetypal complexes.

She stands in a mediating position between heaven and earth, the moon signifying Heavenly Earth and depicting a psychic experience of ascension; our having gone literally to the moon in this century has fulfilled this archetypal image at a concrete level, enabling us to get a more wholistic view of our planet and our oneness together on it. Now we are ready to realize the symbolic meaning of the image, going to the moon psychically and gaining the transcendent Wisdom consciousness which can reconcile Instinct to Spirit, male to female, and Human to Divine, Holy Wisdom being our guide for the New Age. In the words of the One who spoke to John, she speaks to her people today:

Look, I am standing at the door, knocking. If one of you hears me calling and opens the door, I will come in to share your meal, side by side with you. Those who prove victorious I will allow to share my throne, just as I was victorious myself and took my place with my Father on his throne. If anyone has ears to hear, let him listen to what the Spirit is saying to the churches. (Rev. 3:20-21).

Summary

As experienced in the psyche, the goal of the creative process within the life of the One Hermaphroditic quadripolar Parent God is that of Self unification and harmonization, the original One (though conflicted), God conceiving in the centralized womb (Figure 1), innumerable lesser Selves as offspring, giving this One God a many faceted or polytheistic nature. In the children God labors, actualizing this supreme objective each time an offspring births out of the parental

womb (Figure 6).

Within this wombleach embryonic Self must grow strong enough to experience the complete conflict within the nature of the Great Parental Self in order to develop a character that can partake of the fullness of the divine Being in a new mode, one in which the discord is resolved without destroying any of the original elements in the conflict.

This growth process necessarily takes place in stages since the consciousness of the Great Mother (which may be thought of as stellar), cannot at first co-exist simultane-ously with that of the Great Father (symbolically solar). Maturation of the embryonic Self requires a cooperative responsive Ego--the acceptance of the divine purpose which means painful sacrifice for the offspring in whom Spirit and Instinct (Father), as well as the Sacred and the Profane (Mother), engage in deadly struggles (the contrast in God being not only that of feminine/masculine but internally each of these being conflicted as well).

One finds recognition of this developing Self in the following passage from Colossians:

You have put on a new self which will progress toward true knowledge the more it is renewed in the image of its creator. Col. 1:15

The creator of this new Self is Christ (Figure 5), who

and he holds all things in unity. Now the Church is his body, he is its head.

As he is the Beginning, he was first to be born from the dead, so that he should be first in every way; because God wanted all perfection to be found in him and all things to be reconciled through him and for him, everything in heaven and everything on earth, when he made peace by his death on the cross (Col. 1:15-20).

As "image of the unseen God," the cosmic Christ pre-existed as God-Man in the dual ovaries of the Great Mother, the dual images being released simultaneously into her Earth womb and there being impregnated by the Father and forming an archetypal complex bearing the full image of the unseen God.

This pre-existent image in the Imagination of the Great Mother finds concrete realization in Jesus, as first-born microcosmic Christ, and in the Church which is his body, each member of which is promised life-giving union with the glorified Christ:

But when Christ is revealed—and he is your life—you too will be revealed in all your glory with him (Col. 3:4).

The opening of the pregnant womb of the Great Parent (Figure 2), which enables the psychic journey to commence, is depicted in many cosmogonic myths as the slaying of a female chaos-monster, but Joseph Campbell has noted:

The myths never tire of illustrating the point that conflict in the created world is not what it seems. Tiamat, though slain and dismembered, was not thereby undone. Had the battle been viewed from another angle, the chaos-monster would have been seen to shatter of her own accord, and her fragments move to their respective stations. Marduk and his whole generation of divinities were but particles of her substance. From the standpoint of those created forms all seemed accomplished as by a mighty arm, amid danger and pain.

But from the center of the emanating presence, the flesh was yielded willingly, and the hand that carved it was ultimately no more than an agent of the will of the victim herself.68

From this perspective the archetypal stages of psychic development within the parental womb, though painful, can be understood to be meaningful.

Figures 2 and 4 depict psychic stages where matriarchal stellar consciousness dominates and Figure 3 where patriarchal solar holds the field (except when the Ego is caught in the dark center where the total relativity of the Earth Mother aspect of the Great Mother destroys all meaning). Figure 5 represents the birth of the Christ in the Soul whose presence allows for a deeper experience of the opposition in the nature of God than was previously possible because the Child's Eros Cross binds the psyche inescapably to the conflict until the final work of metamorphic incarnation within the maternal womb has been accomplished and the new creation comes forth as Holy Wisdom and the fully realized post natal infant Self, the Ego here being like a porous membrane through which the light or consciousness of the divine Self irradiates as the risen Christ, another microcosmic aspect of the cosmic Christ (Figure 6).

As this Christ Child is the offspring equally of both divine parents, a new doctrine of the trinity is needed, one that more completely expresses the reality of the divine nature. Since within the divine womb the character of both

⁶⁸ Campbell, <u>Hero</u>, 287-88.

parents is metamorphosed into their Son and Daughter forms before the Child can be born (this Child being figuratively speaking Grandchild), then an adequate doctrine should take this full process into account.

The transformed Essence of both Great Parents finds expression in Eros, depicted by purple since, though a color in its own right, it nonetheless partakes of the nature of the Great Father which is signified by red for Instinct and blue for Spirit. At the same time this Eros represents the transformed Daughter character of the Mother as she has birthed out of the dark waters of her unmitigated nature as Earth Mother, symbolically, water changed into wine.

In order for this now related Eros pair (Son and Daughter derived from Father and Mother), to produce the Christ Child, they must be doubly sanctified forging a bond that is so indelible that it cannot be broken (so that a regression back to their Father/Mother character can be avoided as the Father/Mother aspects of the Great Parent confront one another in the psyche in a totally unrelated way.

This sanctification process is possible because within the Soul Daughter, divine Self and human Ego (as a complex formed when their images were placed together there by archetypal power), can relate and the dual set of magnetic poles in the psyche (Figure 4), place the Soul in a cross current of energy which enables her to mediate between Spirit and Instinct in a creative way.

Through the process of distillation the divine Eros pair,

Holy Soul and Holy Eros (Daughter and Son), must labor to create a new form of sanctity that incorporates the holiness of the Father which is absolute purity with that of the Mother which is the exact opposite, absolute relativity.

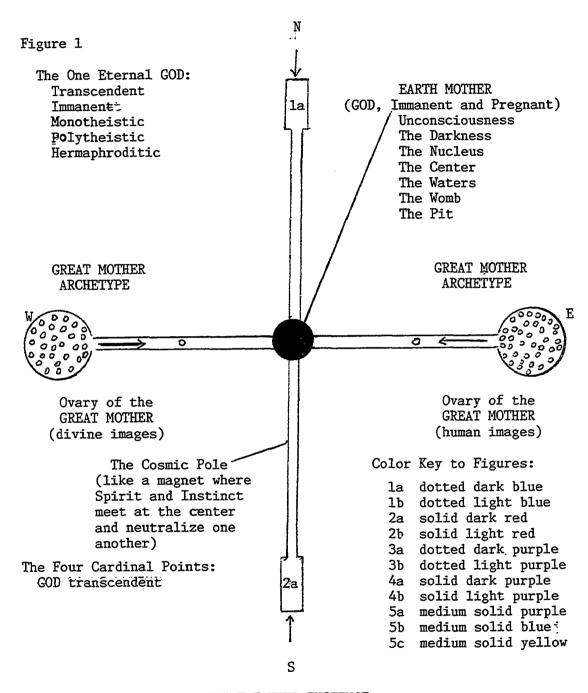
This distillation process will require that, through the heat generated by a divine passion, the Essence of the Divine in an outer human figure be distilled and the Essence of the spiritual passion be extracted from the instinctual, thus purifying without alienating. This distilled Essence, which bridges the gap between Holy Spirit and Holy Instinct (the two aspects of the Holy Eros Son), and between the Sacred and the Profane (the two faces of the Holy Soul), builds the psychic Body of the Cross-shaped Christ Child, the Soul being the womb that contains and enables this process to fulfill itself.

The Christ Child, in providing the link between the two aspects of Holy Eros (spiritual and instinctual), and between the divine Self and the human Ego, provides a saving though crucifying bulwark within the Soul so that though she is torn by the counter pulls within the psyche, she is no longer in danger of being torn apart or offifalling into the darkness of unconsciousness as she awaits the glorious day of her resurrection following her Christian ministry with her companion, Holy Eros.

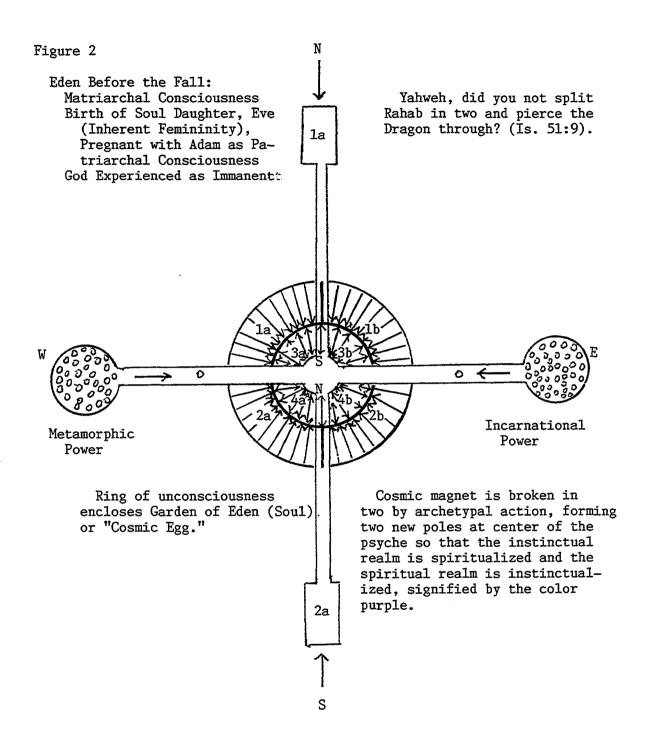
Taking this process within the divine Being into account, a trinitarian blessing for the New Age may be one that is given in the name of the Great Mother and her Daughter (Holy

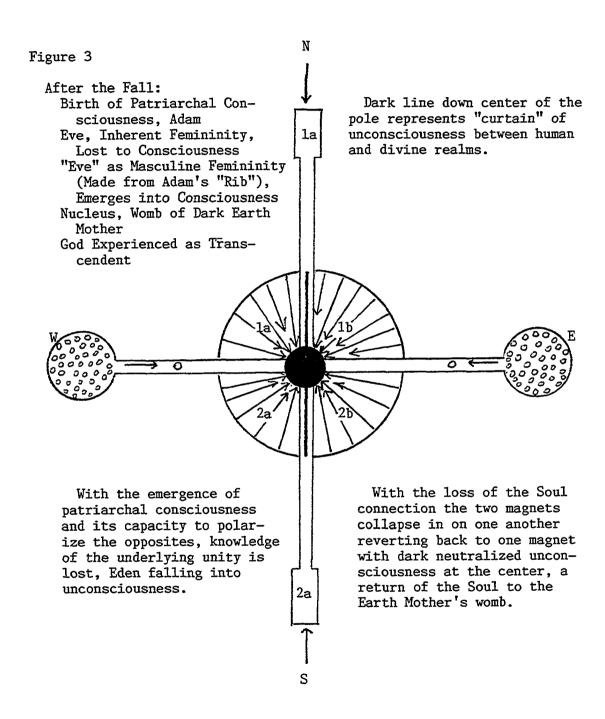
Soul), the Great Father and his Son (Holy Eros), and their Grandchild, the risen Christ, this blessing being in one sense quite complex, but in another greatly oversimplified.

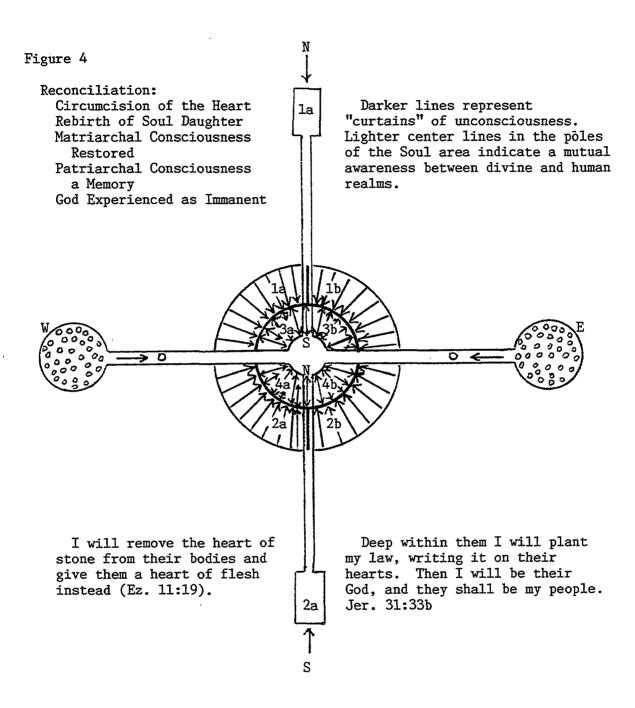
GREAT FATHER SPIRIT



GREAT FATHER INSTINCT







I know a man in Christ . . . who was caught . . . up . . . into the third heaven. II Cor. 12:2

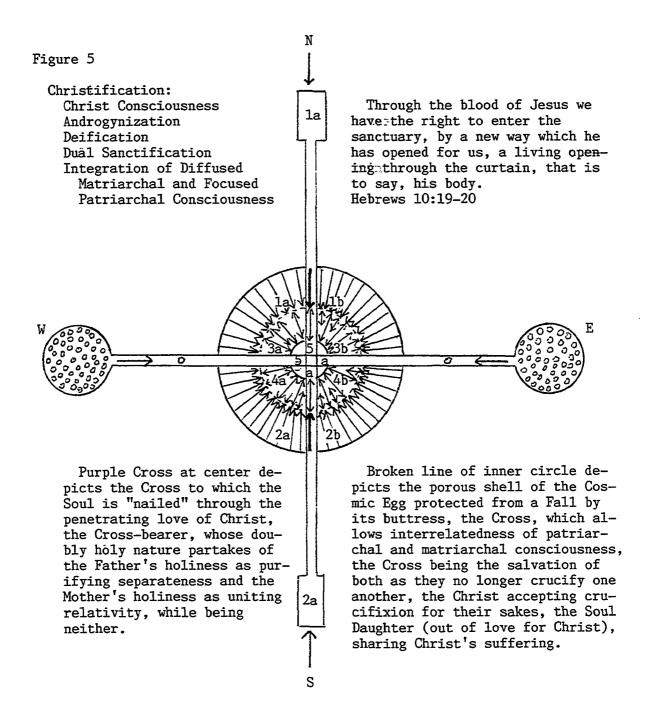
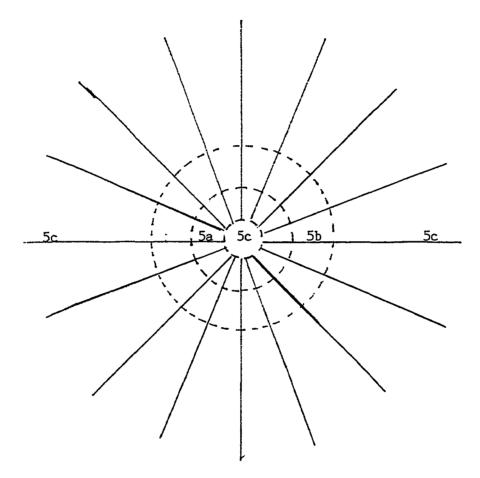


Figure 6

Glorification:
The Eschaton
Resurrection
Transfiguration
Ascension
Atonement with the Father

Birth of Holy Wisdom and the fully realized Self out of the womb of the Great Parent



THE EYE OF THE SOUL

I saw the new Jerusalem, coming down from God out of heaven, as beautiful as a bride all dressed for her husband. . . It had all the radiant glory of God. Rev. 21:2,11

CHAPTER 3

Shepherds for the Journey

Since the type of shepherd needed for the archetypal psychic odyssey is relative to the phase of the journey, it can be helpful for an understanding of the kind of shepherd required if the biblical psychic pilgrimage is broken down into the symbolic twelve stages:

Now a great sign appeared in heaven: a woman, adorned with the sun, standing on the moon, and with the twelve stars on her head for a crown (Rev. 12:1).

If each star in the woman's crown is seen to depict one of the archetypal stages of the journey to the Heavenly Jerusalem, then these may be represented as follows:

- Prologue, Figure 1: in the womb of the Hermaphroditic Parent God.
- First stage, Figure 2: birth of Soul Daughter (from womb of Earth Mother--Figure 1), whose consciousness is matriarchal (Eve pregnant with Adam), the nature of the Ego's power being Eros, feminine masculinity.
- Second stage, Figure 3: the Fall and the birth of patriarchal consciousness (Adam), the power of the Ego here being inherently masculine (Spirit/Instinct).
- Third stage, Figure 3: purification of Instinct through the conquest of the instinctual realm of the psyche to the South pole by the heroic Ego (Abram/Abraham), ending with the birth of Isaac, representing modified instinctual aspect of the patriarchal Ego signified by the Covenant of Circumcision which depicts instinctuality that is spiritualized through conscious reformative effort of the Ego.
- Fourth stage, Figure 4: reconciliation with lost Soul--re-birth of Soul Daughter (Rachel), accompanying Ego (Jacob), being matriarchal (feminine masculinity), in-

- stinctual Eros which is Instinct that has been spiritualized through archetypal metamorphosis, making it Holy Instinct.
- Fifth stage, Figure 4: indelible sanctification of instinctual Ego depicted by the wound in the hip which Jacob receives in his encounter with his divine counterpart and his new name, Israel, this new consciousness expressing itself in the children of Israel as a natural charisma. This stage is presented in the story of Joseph (child of Rachel and Jacob), the anointed one of the instinctual Soul.
- Sixth stage, Figure 3: fading of earthly glory achieved under Joseph followed by sense of enslavement in the Earth Mother's womb (Egypt), which is pregnant with spiritual consciousness (Moses).
- Seventh stage, Figure 3: birth of Moses (heroic spiritual Ego) who purifies Spirit by conquering the spiritual realm of the psyche to the North pole, this stage ending with the assumption of power by Joshua, "son" of Moses' spiritual child, the Covenantal Law.
- Eighth stage, Figure 3: modified spiritual patriarchal Ego (Joshua), takes Promised Land of instinctualized Spirit, the opposites of Dark Mother (Rahab) and White Father (Mosaic Law) here kept in creative tension by conscious control of the reformed Ego.
- Ninth stage, Figure 3: development and gradual fall of the ideal patriarchal ego (David) which serves as pseudo—Soul link between instinctual (southern) and spiritual (norhtern) realms of the psyche so that neither pole of the Ego is lost in the shadow of unconsciousness. Two covenants shore up this Ego, the Davidic in the instinctual realm which makes the body the temple of God and the Mosaic in the spiritual realm which keeps the Spirit pure. This heroic Ego wins the whole patriarchal psyche for consciousness, this stage ending with the Babylonian exile.
- Tenth stage, Figure 3: consciousness returns to dark womb of Mother Babylon (at center of the psyche) for death and rebirth experience. For the Ego that is moving forward in consciousness, what is reborn is the Soul Daughter as Rachel/Mary pregnant with Christ. For the rigid Ego there is a return to the Mosaic Covenant under the leadership of Ezra and Nehemiah (a second Exodus). The too fluid Ego is either devitalized in the womb of the dark Mother, lost in the Pit of unconsciousness, or absorbed by her dark instinctual images. For the ideal Ego there is a transformation of consciousness with a rebirth of the Soul Daughter.

Eleventh stage, Figure 4: second reconciliation or circumcision of the heart—rebirth of Soul Daughter (Rachel/Mary pregnant with Christ), this stage of consciousness first birthing in Jeremiah and certain other exilic prophets but not being fully realized until the birth of Jesus (child of Joseph and Mary), the labor of this stage being that of distilling Spirit from Instinct and divine image from human image, thus completing the work begun by Rachel and Jacob in the instinctual realm of the psyche—that of building an organic Cross—shaped bridge linking the Divine/Human and Spirit/Instinct antitheses of the psyche so that the Christ Child can be born.

Twelth stage, Figure 5: birth of Cross-bearing Christ, second sanctification (that of the spiritual realm of the Soul), completing the earlier instinctual sanctification at that level, the Soul now being doubly and indelibly sanctified. The work of this stage is to birth Holy Wisdom and the fully realized Self out of the womb of the Hermaphroditic Parent God through the interaction of the patriarchal and matriarchal realms of consciousness, possible for the first time due to the androgynization of the psyche made possible by the buttressing Cross at the center of the Soul.

Epilogue, Figure 6: birth of Holy Wisdom and the Self out of the womb of the Great Parent enabling for the first time a true relationship with the Divine Parent God--the Eschaton or goal of this twelve stage process realized--resurrection, transfiguration, ascension (Rev. 12:1), atonement psychically with the Father, glorification of the whole microcosmic Self.

An examination of these stages of psychic development reveals a back and forth flow between the archetypal opposites in the Great Mother's nature—the sacred realm with its transforma—tive power and the profane with its incarnational power—the former requiring an Ego surrendered to the birthing process in the life of the Feminine either in her form of Earth Mother or Soul Daughter and the latter needing an Ego that is either aggressively seeking the purity of a masculine pole or consciously modifying this one—sided attitude in favor of a more related one.

This archetypal variation, originating in the nature of the Great Mother, leads to the need for two different kinds of shepherds for the journey, with it being possible that the two types might be found unified within one person. The Ego shepherd's dominant responsibility is that of strengthening the conscious Ego position, this work being reformative in nature, while the Soul shepherd's task will be that of guiding persons through those stages that involve deep metamorphoses of the personality that go beyond the conscious control of the subject.

An examination of the different forms of consciousness at the various stages of the psychic archetypal odyssey high-lights the nature of the two major forms of shepherding needed in a number of ways which are facilitative to their work. The very word "consciousness" itself refers to light or type of illumination, and the form this light takes does vary with the different stages of consciousness.

Where Soul is dominant (stages one, four, five, and eleven), illumination is multiple archetypal stellar (matriarchal). When Ego rules (stages two, three, seven, eight, and nine), it is solar and singular (patriarchal)—and in a real sense the divine Self, who conducts the psychic orchestra in the sacred realm of the psyche, can be thought of more accurately as divine Ego, the "I Am who I Am" (Ex. 3:14), since this divine twin to the human Ego is also subjected to transformation by the feminine archetypal power, as when Second Isaiah calls upon Yahweh to re-awaken after time spent

in the womb of the dark Mother (as represented by Babylon), reminding Yahweh of his original birth into consciousness at stage one:

Awake, awake! Clotheryourself in strength, arm of Yahweh.

Awake, as in the past, in times of generations long ago.

Did you not split Rahab in two, and pierce the dragon through?

Is. 51:9

When the dark Mother is supreme (stages six and ten), illumination is lost, life seeming meaningless. Only at stage twelve is consciousness patriarchal and matriarchal simultaneously, but neither is pure, as the masculine solar light is experienced indirectly as (symbolically) moonlight and matriarchal stellar is partially penetrated by patriarchal—as nondestructive moonlight. After all the stages have been completed and the realized Self has birthed out of the womb of the Great Parent, illumination comes from the risen and glorified Christ.

Since a shepherd's own stage of illumination will affect his or her ability to guide others who are at different stages of psychic development, it is important that one be at least conscious that there <u>are</u> different phases.

There are two distinct forms of sacrifice called for at contrasting stages of the pilgrimage. The kind the Ego shepherd will be encouraging is quite different from that which the Soul shepherd will be expecting as the former is symbolized by the sword and the latter by the Cross. Both have been associated with Jesus.

During the stages of developing patriarchal consciousness (which is necessarily developed in each realm of the psyche prior to the safe rebirth of the Soul), sacrifice takes the form of painful choices, of cutting away extraneous perspectives in order to focus exclusively on a goal. Such "consciousness works by way of either/or; it is destructive as well as constructive. To think this thing, I have to cut out something else; to say 'yes' to this is to say 'no' to that." Since such consciousness and difficult decisions go hand in hand, the Ego shepherd can expect to find enemies of choice in the psyche, among the greatest being self indulgence and inertia. Living in a phantasy world where one can conquer dream dragons and be a phantasy hero that casts no shadow because it has no substance takes energy away from conscious choice and achievements, says Frances Wickes; so only by killing our dream hero, she says, can we liberate our actual small self to meet our real dragon of timidity and inertia, one of the greatest enemies of conscious choice. 2 It is the work of Ego shepherds to bring their charges to this awareness if dream dragons are killing the life of the Ego. Since these inner dragons of inertia are fed by the patriarchal disease of perfectionism, this illness comes within the province of the Ego shepherd. This affliction affects those who get stuck at either pole of the psyche since the perfectionist

¹ Rollo May, Love and Will (New York: Delta/Dell, 1973), 139.

² Frances Wickes, <u>The Inner World of Choice</u> (Englewood Cliffs: Prentice-Hall, 1976), 44.

is afraid to risk the failure that always accompanies growth.

A symptom of this disease is the total denigration of the feminine principle in its dual form of Earth Mother/Soul Daughter, it being this near total identification with the masculine principles which has brought the West to the brink of total annihilation. Of this disastrous situation ethicist Daniel C. Maguire has written:

Sexism is the elementary human sin. If the essential human molecule is dyadic, male/female, the perversion of one part of the dyad perverts the other. And, to distort femininity and masculinity, the constitutive ingredients of humanity, is to distort humanity itself; nothing will be spared the fallout from so radical a corruption. Here is original sin. Here is the fundamental lie that will have to mark all human ideas, customs, and institutions.3

Since the God we have worshiped for so many centuries has been a one-sidedly perfect, almighty, omnipotent Father Spirit in whom there is no darkness, to be related to the body and to the earth is to be imperfect and alienated from this patriarchal God image. Hartshorne comments on this view of God:

One-sided independence, in ideally and complete or "absolute" form, was held the crowning glory of deity! . . . Sheer independence in every respect whatsoever, while all else in every respect depended upon him, was regarded as essential to God's perfection. . . . God, we are told, is impassive and immutable and without accidents, is just as he would be in his action and knowledge and being had we never existed, or had all our experiences been otherwise.4

If God is viewed as completely independent and the femi-

³ Daniel C. Maguire, "The Feminization of God and Ethics," Christianity and Crisis, 15 March 1982: 59.

⁴ Hartshorne, The Divine Relativity, 42-43

archal society she is the opposite of God! So no wonder women deny their own femininity and men their Souls. It is not surprising if we are cut off from the ground of our being. Among the most deeply wounded by this patriarchal attitude are the anorexics (most of whom are girls), who go to great lengths to distance themselves from their seemingly ungodly feminine selves. Of these girls Hilde Bruch (author of <u>The Golden Cage</u>, the <u>Enigman of Anorexia Nervosa</u>), has written:

Many experience themselves and their bodies as separate entities, and it is the mind's task to control the unruly and despised body. . . . Though few express it openly, they had felt throughout their lives that being female was an unjust disadvantage, and they dreamed of doing well in areas considered more respected and worthwhile because they were "masculine." Their overslim appearance, their remarkable athletic performances, with perseverance to the point of exhaustion give them the proud conviction of being as good as a man.5

Marion Woodman says of these girls that "many thousands of anorexic girls, starving and running themselves to collapse, are denying the traditional female role, preferring to regress into childhood." It is her conviction that "only when her ego is firmly rooted in her own feminine feeling can a woman be released from her compulsive behavior." So she calls upon society as a whole to find the lost Goddess whom, she says (in the case of a woman), "has to be acknowledged at first menstruation." And Bruch writes, "it should be noted that

⁵ Hilde Bruch, The Golden Cage: The Enigma of Anorexia Nervosa (Cambridge: Harvard Univ. Press, 1978), 55.

⁶ Marion Woodman, <u>The Owl Was a Baker's Daughter</u> (Toronto: Inner City Books, 1980), 89.

⁷ Ibid., 33. ⁸ Ibid., 79.

anorexia stops menstruation in all cases" and so can stop the onset of puberty. This means a refusal of the Goddess! Refusal to eat is a refusal of earthly life and instead an incarnating of the image of Father Spirit as pure, aloof, untouchable, and detached from earthly reality.

The extremely one-sided spiritual consciousness of the anorexic is always in danger of enantiodromia, swinging to the opposite pole of the psyche and being lost in sensuality of one form or another, especially that of overeating as the psyche tries to compensate the one-sided Ego perspective.

Woodman says that "eating until the ego slips into the unconscious becomes a parody of orgasm; behind it is the longing for release of tension in peace, sleep, or even death." So the price paid by the Ego in its attempt to avoid the imperfection of earthly existence is a high one.

Descartes' famous declaration, "I think: therefore I exist," (and the mechanistic Newtonian model of the universe based upon the division of mind and body, conscious will and involuntary instincts), expresses a partial truth which has affected us all deeply. To become conscious of our inner split is a conversion experience similar to that found in the story of Balaam and his ass (Num. 22-24), a tale that can be helpful to Ego shepherds who are seeking to shed light on the way out of the White Spiri-

⁹ Bruch, Golden Cage, 61.

¹⁰ Woodman, <u>Baker's Daughter</u>, 100.

tual Father's polar Hell.

In this biblical account Balaam, the prophet, is asked by Balak, king of Moab, to come and curse the Israelites encamped on the plains of Moab. To respond to Balak's request would be very profitable to Balaam, but Balaam has Balak's messengers wait over night while he consults God to know God's will in this matter. Because Balaam seeks guidance over night, it can be assumed that he received this guidance through a dream. The story tells us that "God said to Balaam, 'You are not to go with them; you are not to curse the people, for they are blessed'" (Num. 22:12). So Balaam rises in the morning and tells the princes of Moab that Yahweh has refused to let him go with them.

Balak, not satisfied with Balaam's refusal puts even greater inducement before him by sending more princes, more honorable than the last, to deliver his message, "Do not refuse, I beg you, to come to me. I will load you with honors and do whatever you say. Come, I beg you, and curse this people for me" (Num. 22:17).

With such a temptation as this, naturally part of Balaam would wonder if he had really interpreted the first message from God correctly. Why not seek another dream to be sure? So, though he speaks strong words of loyalty to God to strengthen himself from his inner tempter, he nonetheless invites Balak's servants to stay another night. "And God came to Balaam during the night and said to him, 'Have not these men come to summon you? Get up; go with them. But you must do

nothing except what I tell you'" (Num. 22:20).

Since God is angered when Balaam goes with the men, it is evident that this time Balaam's interpretation of God's message is a compromise between God's will and Balaam's will:

In the morning Balaam rose and saddled his she-donkey and set out with the chiefs of Moab. His going kindled the wrath of Yahweh, and the angel of Yahweh took his stand on the road to bar his way. . . . Now the donkey saw the angel of Yahweh standing on the road, a drawn sword in his hand, and she turned off the road and made off across country. But Balaam beat her to turn her back on to the road (Num. 22:21-23).

Since the donkey turns and talks to Balaam later in the story, one knows that this is no ordinary animal but may be seen as a symbol for Balaam's own instinctual intuition which knows that he has done wrong by going with the men. He is blocked by an unconscious resistance and cannot proceed, but his conscious attitude is stubborn and willful, and he refuses to hear the message from his instinctual psyche. Instead he tries to use force against her. He beats on his faithful donkey trying to control her to do his will. Though she can see the angel of Yahweh, he does not trust her. The conflict between Balaam and the donkey continues until she literally lies down and refuses to get up. He strikes her again, and this time Yahweh opens the mouth of the donkey, and she says to Balaam,

"What have I done to you? Why beat me three times like this?" Balaam answered the donkey, "Because you are playing the fool with me! If I had had a sword in my hand, I would have killed you by now." The donkey said to Balaam, "Am I not your donkey, and have I not been your mount from your youth? In all this time, have I ever failed to serve you?" He answered, "No."

Then Yahweh opened the eyes of Balaam. He saw the angel of

Yahweh standing on the road, a drawn sword in his hand, and he bowed down and fell prostrate on his face. And the angel of Yahweh said to him, "Why did you beat your donkey three times like that? I myself had come to bar your way; while I am here your road is blocked" (Num. 22:28-32).

Illumination comes here from the divine aspect of the psyche since it is Yahweh who opens the mouth of the donkey and the eyes of Balaam, and it is this new consciousness that leads to Balaam's repentance. The drawn sword opens the womb of unconsciousness, Balaam's lack of awareness of his own inner division. With his new consciousness Yahweh can now trust Balaam to proceed and to cooperate, and truly at great risk to his personal safety, Balaam refuses to curse the Israelites. Instead he blesses them.

As more and more of us have our eyes opened and become aware of courhinner discord, beginning to trust the Wisdom of the donkey, hope increases that our world may be saved from disaster.

In order to maintain the split consciousness of patriar-chal spirituality (which at a certain stage of development is legitimate), Ego shepherds of the past provided a ritual to ease the pangs of guilt that accompanied the repression of part of the psyche and to keep themselves and their charges right with (at-one-with), Father Spirit. This was a rite of purification and a special day for celebrating it called the Day of Atonement, this longing for at-one-ment with God being implanted deep within the psyche as the goal of the journey. In this particular practice reconciliation between God and the people was effected through the sacrifice of a goat with

the following prescription for the occasion being recorded in Leviticus:

He [Aaron], is to receive two goats for a sacrifice for sin (Lev. 16:5). He is to draw lots for the two goats and allot one to Yahweh and the other to Azazel. Aaron is to offer up the goat whose lot was marked "for Yahweh," and offer it as a sacrifice for sin. The goat whose lot was marked "For Azazel" shall be set before Yahweh, still alive, to perform the rite of atonement over it, sending it out into the desert to Azazel. Lev. 16:8-10

Aaron was to take the blood of the sacrificed goat through the veil into the holy of holies and sprinkle the area in front of the mercy seat as a rite of atonement for the people's sin (Lev. 16:15-16), then to bring forth the goat that was still alive and perform the rite of atonement over it:

Aaron must lay his hands on its head and confess all the faults of the sons of Israel, all their transgressions and all their sins, and lay them to its charge. Having thus laid them on the goat's head, he shall send it out into the desert led by a man waiting ready, and the goat will bear all their faults away with it into a desert place (Lev. 16:21-22).

After the rites of atonement were completed, "the high priest laid aside his penitent's garb and put on his magnificent cloth of gold costume to offer burnt offerings at the great altar" (Lev. 16:24)." According to one source "a red ribbon was tied to the goat for Azazel." And legend had it that "a scarlet thread tied to the door of the sanctuary turned white at the very moment the goat was pushed over the precipice as a sign that the people were cleansed of their

¹¹ J. C. Rylaarsdam, "The Day of Atonement," in <u>Interpreter's Dictionary of the Bible</u>, vol. 1, 315.

¹² Ibid., 315.

sins" (Yom. 6:8; cf. Esa. 1:18). 13 both of these ideas indicate that what was being repressed from consciousness, in order to satisfy the purity of Father Spirit, was Instinct, the sacrifice of which also purified the sanctuary, the goat's blood being the symbol of the sacrifice.

At the end of the day "the people danced and rejoiced. This was the moment when the words of Ps. 103:12:

as far as the east is from the west, so far does he remove our transgression from us, were applicable; and about it Rabbi Akiba said: 'How fortu-

nate you are, O Israel! Before whom are you pure and who purifies you? Your father who is in heaven.'"14

But the one who pays the cost of this form of purification is the scapegoat, a psychological necessity of patriarchal consciousness as demonstrated on the front page of the <u>Los Angeles Times</u> in a story entitled "Reagan's Cabinet, Staff Split on Iran; Ousters Suggested." 15

Because of the split reported in the story between the Cabinet (which might be thought of as representing the complexes), and the White House staff (symbolically the Ego complex), some were suggesting privately that John M. Poindexter, national security advisor, or aide Oliver L. North might be forced to resign, the pressure on Reagan meaning that "some-

¹³ Ibid.

¹⁴ Ibid., 316.

Doyle McManus and Jack Nelson, "Reagan's Cabinet, Staff Split on Iran: Ousters Suggested," <u>Los Angeles Times</u>, 11 Nov. 1986, pt. I: 1.

body's going to have to take the fall for this." In the President's meeting with his senior advisors there was unanimous support for the President, according to White House spokesman Larry Speakes. "Nevertheless, aides said that a broad range of senior Administration officials have expressed opposition to the policy." So one aide was reported to have said, "I think this could lead to the removal of John Poindexter if they're going to save face for Reagan."

Eagle. Its president lives in a White House. When a deep conflict arose, the senior officials were unanimous in their support of the President, so the presidential Ego here incarnates the image of Father Spirit in his absolute purity. But concomitant with this image is that of the scapegoat (Poindexter or North), since the two images are inseparable, the goat carrying the dark repressed side of consciousness.

As Robert Johnson has written, "that which has been rejected will reappear as the devil. . . . It is a general principle that anything that is rejected from one's psyche becomes hostile." So it is not surprising that "in Enoch (6:7; 8:1; 13) 'Azazel' was the term for the chief of the fallen angels, synonymous with 'Satan.'" Furthermore, "demons, sometimes of goatlike form, were thought to inhabit the desert" (Isa. 13:21; 34:14; Tob. 8:3; Bar. 4:35; Matt. 12:43).

¹⁶ Robert Johnson, <u>He, Understanding Masculine Psychology</u> (New York: Harper, 1977), 70.

¹⁷ Rylaarsdam, "Atonement," 315. 18 Ibid., 315.

David Bakan says that "when separations are made and parts denied, diabolical qualities are attributed to the denied parts rather than to the separation itself." And so one finds Sirach writing about the [repressed] feminine:

Better is the wickedness of a man than a woman who does good; and it is a woman who brings shame and disgrace (Sirach 42:14 RSV).

Rollo May has contrasted the symbolic and the diabolic:

Satan, or the devil, comes from the Greek word "diabolos;" "diabolic" is the term in contemporary English. "Diabolos," interestingly enough, literally means "to tear apart" ("diabolicin"). Now it is fascinating to note that this diabolic is the antonym to "symbolic." The latter comes from "symbolicin," and means "to throw together," to unite. There lie in these words tremendous implications with respect to an ontology of good and evil. The "symbolic" is that which draws together, ties, integrates the individual in himself and with his group; the "diabolic," in contrast, is that which disintegrates and tears apart.20

By his definition the God we have been worshiping may well be diabolic. Victor White expresses his concern:

Where the god is make and father only, and . . . is associated with law, order, civilization, "logos" and super-ego, religion—and the pattern of life which it encourages—tends to become a matter of these only, to the neglect of nature, instinct, . . . feeling, "eros," and what Freud called the "id," such a religion, so far from "binding together" and integrating, may all too easily become an instrument of repression, and so of individual and social disintegration.21

Patriarchal religion has been perverted time and again through the ages until today in its secularized version it has become

David Bakan, The Duality of Human Existence: Isolation and Communion in Western Man (Boston: Beacon, 1966), 90.

²⁰ May, Love and Will, 138.

Victor White, Soul and Psyche: An Enquiry into the Relationship of Psychotherapy and Religion (London: Harvill, 1960), 122-23.

the instrument of totalitarian powers who, along with "their imitators in the free countries, have come upon the secret of splitting the psyche, a discovery more fraught with peril than the splitting of the atom." So P. W. Martin concludes that

the world struggle of our time is, in essence, between the means of integrating the human being and the means of disintegrating him with the disintegrative technique, at present far in advance.23

In the technique developed for disintegration he perceives four main modes of action that are followed with utter ruthlessness to insure 100 percent conformity:

- 1. The people must be induced to hate . . . an enemy [on whom] . . . the shadow at its blackest and most demonic, must be projected [the scapegoat].
- 2. With their shadow side thus removed the people must be induced to identify with some more-than-human "persona" [which they all share]. . . . This identification with the "persona" has the effect of cutting the individual from the deep unconscious and plunging him into a complete "participation mystique." The man disappears in the mass.
- 3. At the same time there is in their midst a Leader, a Father to his people, a more-than human latter-day Messiah. Upon this hero-savior the whole of the positive contents of the deep unconscious must be projected. He is the giver of the True Doctrine, the Leader of the One Party, infallible, above criticism, miraculously endowed. His picture, his name, his symbols, must everywhere appear; and behind them—since freedom dies hard—his secret police, with the special task of liquidating the recalcitrant.
- 4. A great creative purpose exists, ordained by the Leader and the Party, preordained by history. For this purpose all must be ready to sacrifice themselves. In the achievement of this purpose all things will be fulfilled. . . . This great creative purpose in the last analysis can be nothing less than world conquest.24

P. W. Martin, Experiment in Depth (Boston: Routledge and Kegan Paul, 1976), 203.

The fanatical certainty engendered by this means releases tremendous highly focused energy to be used (by those in power), against the enemy--some rejected aspect of the psyche that is projected outward.

In its time in the history of the development of consciousness, both personal and collective, the Day of Atonement serves a valid psychological function—that of freeing the Ego from the grip of the dark Mother at the center of the psyche by aiding its spiritual development; however, today our collective consciousness in the West has been dangerously frozen at the white icy pole of Father Spirit, and our need now is to be freed from his domination and in the Church to become aware that our worship of the cross—bearing Christ has become primarily an empty form with there being little understanding of the true meaning of the Gross and the Blood of Christ, the Cross being the symbol that is linked to the matriarchal form of atonement and to the work of the Soul shepherd.

In the NT "the atoning work of Christ is particularly associated with his death on the cross. . . On this subject the writers of the NT speak with one voice." Illustrative scriptural passages where this voice is heard are as follows:

[He came] to give his life as a ransom for many (Mk. 10:45).

When we were reconciled to God by the death of his Son, we were still enemies; mnow that we have been reconciled, surely we may count on being saved by the life of his Son (Rom. 5:10).

You . . . have been brought very close, by the blood of Christ. Eph. 2:13

²⁵ C. L. Mittan, "Atonement," in <u>Interpreter's Dictionary</u> of the Bible, vol. 1, 311.

He was bearing our faults in his own body on the cross, so that we might die to our faults and live for holiness; through his wounds you have been healed (I Peter 2:24).

So Christ, too, offers himself only once to take the faults of many on himself, and when he appears a second time, it will not be to deal with sin but to reward with salvation those who are waiting for him (Heb. 9:28).

One way to interpret this last passage is to think of Christ's first coming to be at stage twelve when, with the Cross, Christ takes on the faults of the many aspects of the conflicted psyche and to think of his second coming as the eschatological birth out of the womb of the Great Parent, both comings being inner psychic events.

At the completion of stage eleven with its matriarchal consciousness (Rachel/Mary), the Cross-bearing Christ, borne in the Soul, substitutes for the scapegoat which is no longer needed now that all the aspects of the psyche are accepted and are in process of being harmonized inwardly, reconciled through the saving power of the Cross. But the cost is psychic blood—that which replaces the need for the blood of the goat—since the inner sanctuary (the Soul as the holy of holies), is saved from another Fall and the sin that goes with it by this costly Cross, implanted by an act of God, Christ being received into the Soul by faith and love and the response to God that these engender.

Because the Soul shepherd is aware (at least to some degree), of the need for a rebirth of the matriarchal consciousness of stage eleven if an ultimate atonement is to be realized, there is frequently a temptation to rush someone into

this stage who is not yet ready since being ideally prepared for this transformation requires the completion of a complex labor of reformation at the conscious Ego level of the personality, in summary, the development of an instinctual Ego that is strong enough to risk modification (accept limits set on instinctual satisfaction), the formation of a spiritual Ego that is mature enough to safely relate to the Earth Mother without losing its identity (being one that is firmly rooted in the essential Mosaic Covenant), and finally the creation of the ideal Ego that is able to bring both spiritual and instinctual realms of the psyche from pole to pole into relationship with one another through the Ego as connecting link and is also able to be open (to the degree that it is possible at this stage), to the inner depths of the psyche where the complexes express themselves.

This laborious development of a strong Ego needs the help of many, many Ego shepherds along the way, for example, Church School teachers who instruct children in such biblical basics as the Ten Commandments and the Sermon on the Mount and who tell them the stories of the biblical heroes and heroines; coaches who give guidance in the meaning of good sportsmanship; public school teachers who train them to think and to study and who expose them to cultural history; parents who set proper limits in an environment of love; and professionals who can be consulted when psychological crises develop. However, youth will need Soul Shepherds if their consciousness is matriarchal (birthed with first love [Rachel/Jacob]), or because

they either have never gone through the Fall or have taken drugs.

Since even the ideal patriarchal Ego can only keep psychic balance for a limited time, a rebirth of the Soul must come at a certain point; ideally <u>before</u> the collapse of the Ego into a lengthy period of meaninglessness, portrayed by the Babylonian captivity. But this rebirth will require an outer Soul parent.

Since the Soul's essence is relatedness, it is not unexpected that her living water (the archetypal symbols) comes
to us only in relationship with outer persons. Neumann describes such a life giving connection:

When two human beings are united by a powerful bond, their mutual appetency forms a bilateral connection between them, releasing corresponding archetypes in the psyches of each other. So it takes two individuals to effect or set in motion these transpersonal factors of archetypes.26

He calls this kind of relationship "a symbiotic field situation which is necessary for the release of the archetypal image." The symbiotic field serves as a kind of temporary womb which must be broken in due time, with the pain that entails, if growth is to continue for, as Neumann indicates:

Once an archetype has been evoked successfully and the first stages of the primal relationship concluded, the archetype can become autonomous and function like an independent organ. It is then manifested with all the transpersonal symbols and qualities characteristic of the archetype.28.

This is why Jesus, in John's gospel (14:26), is able to promise his disciples that after he is gone the Holy Spirit will

Neumann, The Child, 85.

²⁷ Ibid., 85. ²⁸ Ibid., 86

be their teacher and advocate.

The central idea in the doctrine of apostolic succession is "that ministerial authority depends upon an unbroken line of 'laying on of hands' going back to St. Peter." When not taken literally, this doctrine can be understood psychologically as depicting the need for Soul parents as surely as one needs physical parents, so that one may say that one's Soul parentage goes back in unbroken line to the apostles who were born out of Jesus' ministry. Unless one's own Soul has been reborn, one cannot be a Soul parent to another. Paul contrasts himself to those who are guides but not parents:

I am saying all this not just to make you ashamed but to bring you, as my dearest children, to your senses. You might have thousands of guardians in Christ, but not more than one father, and it was I who begot you in Christ Jesus by preaching the Good News (I Cor. 4:14-15).

The good father will give his life's blood for his children, and in doing this Paul becomes their Soul mother, for he says:
"My little children, of whom I travail in birth again until
Christ be formed in you . . . " (Gal. 4:19 KJV). The shepherd who must travail in labor to birth the Christ in his or her charges must give psychic blood; so this calling of Soul parenting is not an easy one, John's gospel warning:

He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them (John 10:12 RSV).

The wolf of patriarchal consciousness can destroy not only the sheep but the shepherd as well. Only the protective Cross in

Jack Tuell, "A Visit With You: Faithfully Yours," <u>Uni-ted Methodist Reporter: Circuit West</u>, 17 Oct. 1986: 1.

the psyche can protect them from the wolves. Those who undertake to minister to new Souls who are not themselves reborn become wolves in sheep's clothing. Ezekiel seems to be warning about such as these when he writes:

You do not feed the sheep. The weak you have not strengthened; the sick you have not healed; the crippled you have not bound up; the strayed you have not brought back; the lost you have not sought; and with force and harshness you have ruled them. So they were scattered, because there was no shepherd; and they became food for all the wild beasts. Ez. 34:3b-6 RSV

Hillman has clarified the role of analyst as Soul parent, calling for "the engendering of soul through love." 30 In this process, he writes,

the analyst starts from a well-conceived position given to him by the daimon of his desire both to bring the health of awareness, imagination, and beauty to life in the soul and to constellate with his psyche the eros of the other.31

But the analysand

counters these effects of the analyst from the start. He counters, opposes, and resists the mission of the psyche and eros of the analyst.32

Hillman believes that the analysand has a "legitimate need for the spark of another's eros for . . . self-development," with a right to demand that the analyst reveal his or her eros so that the individuation process of the analysand may be kindled. 33 And Jung writes that

³⁰ Hillman, Myth of Analysis, 109.

³¹ Ibid., 109.

³² Ibid.

³³ Ibid., 110.

eros is a "kosmogonos," a creator and father-mother of all higher consciousness. I sometimes feel [he writes], that Paul's words—"though I speak with the tongues of men and of angels, and have not love"—might well be the first condition of all cognition and the quintessence of divinity itself.34

Psychiatrist John Perry believes that

one of the chief factors in the genesis of the schizophrenic experience is that such individuals have been raised in families or in conditions in which the eros principle is weak . . . these [being particularly] sensitive individuals who cannot afford to live this way and who instead need to live in recognition of the truth of the emotional realities.35

It is possible that many of these individuals may never have moved into the second stage of consciousness (depicted as the Fall), or they may vacilate between the first and second stages of consciousness unable to establish a firm patriarchal Ego identity. In any case Perry has listened to many of these sensitive persons describe their care in psychiatric institutions which he says "is designed to nullify the meaningfulness of the work the psyche is doing." Out of his experience he has created a most poignant paraphrase of their perspective which follows:

These individuals feel suddenly looked upon as estranged and alienated, threatening and dangerous to have around. They are then locked up and put away out of social intercourse. On admission in some wards they are stripped of personal posses-ions—jewelry, watches, and favorite articles—intensifying their experience of entering into death. When they want to say what is on their mind, their talk is considered confused gibberish, crazy patter. They are then "stoned—out" with drugs until they can no longer think and "tell it like it is" for them; the whole psychic process is put to a stop as much as possible. At this juncture they feel that an experience of great value, is being stolen from them; or in the vernacular, they feel "ripped—off." As "patients," they find little chance

³⁴ Jung, Memories, 353.

³⁵ Perry, <u>Madness</u>, 120. 36 Ibid., 120.

to speak from where they are actually living emotionally, and it is sternly demanded of them that they try to talk about everyday "reality" in generally acceptable, rational, plain English—so plain that to them it loses its life or meaning. They feel herded about, watched over, and made to conform until such time as they yield. Often they narrate how they win their discharge by learning to put on a good show of "normal adjustment." They then find themselves in "rehabilitation" programs that teach them to heel to and conform to the generally accepted ways, ways that to them feel like pure pretenses. Often they find that if they reveal too much deviation from these, censure is brought down upon them for loss of "reality sense" and "judgment," and they are warned that this will only lead to rehospitalization. They feel that they are not allowed to be different because this would mean being disturbing to others.37

The lack of understanding shown here could be the result of a limited patriarchal perspective or it might be due in part to inadequate staffing because of a lack of proper funding.

Even though these cases, which have required hospitalization, may seem extreme, the feelings they express are akin in lesser degree to those experienced by anyone entering matriarchal consciousness if there is no understanding community to receive that person. Marilyn Ferguson gives her perception of the feelings of vulnerability, and the dangers that go with them, in the one who has entered the new consciousness:

Confronting the nonrational is unnerving. Here the unfettered mind suffers a kind of agoraphobia, a fear of its own awesome spaces. Those with a strong need to control may be frightened by touching a realm of multiple realities, multiple ways of seeing. They would rather keep to their right/wrong, black/white version of the world. They repress insights that contradict the old belief system. Some hesitate because they don't know where to turn next. Fear of criticism stops others. They might look foolish, pretentious, even crazy. . . . They worry that the journey inward will seem . . . escapist. The knowledge from these experiences is often elusive, hard to reconstruct. What if these insights were

³⁷ Ibid., 1211

only phantoms . . . illusions? "Eear of knowing is very deeply a fear of doing" Maslow said. Knowledge carries responsibility.38

New consciousness is a burden as it calls for a response from the human side, the capacity to respond complemented by a deep sense of inadequacy as the Ego is gradually returned to its more limited human perspective. So as Moses receives a new spiritual awareness and a Call from Yahweh, he pleads with God to send someone else: "If it please you, my Lord, send anyone you will!" (Ex. 4:13). And Jeremiah, receiving the burden of a Call that comes to him with his new consciousness cries out to Yahweh: "Ah, Lord Yahweh, look, I do not know how to speak; I am a child!" (Jer. 1:6). Truly in this new state of being he is a child.

Outwardly, as well as inwardly, the new consciousness brings problems—dividing one from the members of one's own family. Jesus himself had difficulties here as Mark reports:

He went home again, and once more such a crowd collected that they could not even have a meal. When his relatives heard of this, they set out to take charge of him, convinced he was out of his mind (Mk. 3:20-21).

So when a person is called to leave the old life behind (which Jesus described as that of "people eating and drinking, buying and selling, planting and building" [Lk. 17:28]), "a man's enemies will be those of his own household" (Matt. 10:34-36). So painful may this become that Jesus warns a would-be disciple who wanted first to go and say good-by to the people at

³⁸ Marilyn Ferguson, <u>The Aquarian Conspiracy</u> (Los Angeles: J. P. Tarcher, 1980), 90-91.

home, "Once the hand is laid on the plow, no one who looks back is fit for the kingdom of God" (Lk. 9:62). He can be so emphatic on this point as to call for people to hate the members of their family:

If any man comes to me without hating his father, mother, wife, children, brothers, sisters, yes and his own life, too, he cannot be my disciple (Lk. 14:25-26).

Sanford has written that when we need to break a too close tie with a family member, because it is thwarting our individuality, that Jesus' motif of "hating" may appear in our dreams.

Of such he writes:

The dream in which we reject mother or father, or in which we fight against one whom we feel we love, often represents the need to inwardly break from an unconscious identification with a family figure.39

And he adds these clarifying words:

We quarrel outwardly with those with whom we are not inwardly disidentified. It is the failure to distinguish our individuality from those to whom we are close which forces us into broken relationships.40

Many marriage relationships break up when, in their middle years, patriarchal women find their inherent feminine identity and move into matriarchal consciousness leaving home psychologically (if not literally), becoming strangers to their husbands who cannot understand that their wives, who have been living vicariously through their husbands, are now called to live out of their own deepest natures—for them not to respond to this Call meaning psychological death. In this transformed

³⁹ Sanford, <u>Kingdom Within</u>, 83.

⁴⁰ Ibid., 83-84.

marriage relationship Kahlil Gibran's model for marriage becomes a good one:

Fill each other's cup but drink not from one cup.
Give one another of your bread but eat not from the same loaf.41

The kind of relationship that can thrive with this model is
the transformative kind that has Soul. Marilyn Ferguson characterizes this type as

open to the world—a celebration and exploration, not a hiding place, . . . [one where] experiences of unity, fullness, awakened sense, empathy and acceptance flow—all of these opening us to more possibilities for connection than we had before.42 [And she adds], both partners feel bonded to the whole, the community. There are new capacities to give and receive love, joy, and sympathy for many. This intense communion with the world cannot be pressed into a narrow channel.43

Ferguson calls attention to the fact that Teilhard de Chardin, who had intense friendships—many of them with women despite church strictures against even platonic closeness between priests and women—said that we cannot find our growth alone, saying that "isolation is a blind alley:.... Nothing on the planet grows except by convergence."

The sword that Jesus brings (Matt. 10:34), is a well defined Ego with a dual-edged blade (spiritual/instinctual), that has been tempered and is strong enough to accept cutting itself away from its past in order to accept its own death in patriarchal form in order to be reborn in a new matriarchal

⁴¹ Kahlil Gibran, The Prophet (New York: Knopf, 1945), 19.

Ferguson, Conspiracy, 392.

⁴³ Ibid., 395.

⁴⁴ Ibid., 393.

image and there learn to carry its own inner Being, its own Cross of opposites, without the psychic necessity (that of a weak Ego), to project aspects of this conflicted Self out onto others as a way of denying its own inner reality.

In patriarchal consciousness all become scapegoats for one another as the omnipresent need to place blame on someone penetrates family, community, and global life. But by accepting an inner Cross, one can learn to take responsibility for one's own failures and begin to make restitution where called for, no longer adding to the collective burden of projected guilt that is placed onto the outer enemy as scapegoat to be driven over the cliff. "Love your enemies" (Matt. 5:44), says Jesus. For in those enemies lives a piece of one's own rejected Self that has grown satanic because of the negative chemistry of the rejection itself. And bring peace to the conflicted nature of God by loving God in the divine fullness of God's character as God needs our love, this God of the Cross who is not, as the Westminster Confession declares, "immutable, all sufficient, not standing in need of any creature which he hath made."45 Rather, "the Christian revelation shows us God in the aspect of sacrificial love, " says Berdyaev, but "sacrificial love, far from suggesting self-sufficiency implies the need for passing into its 'other.'"46 He sees the "tragic conflict in the life of

William A. Beardslee, <u>A House for Hope</u> (Philadelphia: Westminster, n.d.), 56.

⁴⁶ Nicolas Berdyaev, <u>The Destiny of Man</u> (New York: Harper, 1955), 28.

the deity [as] a sign of the perfection and note of the imperfection of the divine life. 47

It is this willingness of the Divine to pass over into its own "other" that makes real the words of John's gospel, giving meaning to the sacrament of Holy Communion:

Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise him up on the last day. For my flesh is real food, and my blood is real drink. He who eats my flesh and drinks my blood lives in me and I live in him (John 6:54-56).

To be raised up on the last day is to experience the eschatological event of being birthed out of the womboof God, an inner
experience of ascension. In these words of John the spiritual
Word is not divorced from the physical, the two being united
in the symbolic meal that is to be truly experienced, only
psychically. A description of such an experience is found
in the writings of the great mystic of the Church, Ruysbroeck:

All that He has, all that He is, He gives; all that we have, all that we are, He takes.48 To eat and be eaten! this is Union! . . . Since His desire is without measure, to be devoured of Him does not greatly amaze me.49

It is possible to see in a symbolic understanding of the story of Lazarus (John 11:1-54), the drama of transformation of the patriarchal Ego into matriarchal if one thinks of Lazarus' two sisters (Mary and Martha), as the spiritual and

⁴⁷ Ibid., 28.

⁴⁸ Evelyn Underhill, <u>Mysticism</u> (New York: Dutton, 1961), 425 (quotes Ruysbroeck, "Speculum AEternæ Salutis," cap VII).

⁴⁹ Ibid. (quotes "Regnum Deum Amantium," cap. XXII)....

instinctual aspects of the Soul and the raised Lazarus as companion matriarchal Ego since the Son and Daughter aspects of the Great Parent are Sister/Brother as well as Son/Daughter and Husband/Wife (in mythology one finds royal marriages of sister/brother pairs). Jesus, as the Soul shepherd, is called to be present at this critical time of metamorphosis, indicated by his enignatic words in John 11:9-10:

"Are there not twelve hours in the day?
A man can walk in the daytime without stumbling
because he has the light of this world to see by;
but if he walks at night he stumbles,
because there is no light to guide him."

The light of this world refers to that of patriarchal consciousness which was the form of light which illumined those who plotted against Jesus. But such as these could not comprehend the matriarchal night time consciousness since they were closed off from its archetypal light symbolized by the stars.

Lazarus (as patriarchal consciousness), has died and is in the dark birth canal of transition where there is no light by which to see (a "dark night of the Soul" experience). It is possible to become stuck in the birth canal too long and die psychically, becoming disoriented. So when Lazarus' light has died, he is letting off bad psychic vibrations that "stink" to those around him. Even Jesus cries over his condition.

Because he smells, he is rejected, a psychic barrier of stone placed between him and the other aspects of the psyche, he being housed in the cavernous depth of the psyche. So the first thing Jesus, as Soul shepherd, does is to ask that this

barrier to psychic communication be removed. "So they took away the stone" (11:41). Next he acknowledges in prayer the help he is receiving from God in this transformative process; then he makes himself very vulnerable to ridicule by crying out in front of those who were standing about, "Lazarus, here! Come out!" (11:43). Jesus does not force the birthing by going in after Lazarus, but neither does he remain aloof from the process. Lazarus must respond to the Voice which comes both from his divine Self within and from his Soul shepherd without. He, too, is vulnerable -- at first unable to see by this unfamiliar light--like a new baby coming out of the womb (a womb being a tomb if one does not leave it when called to do so), who must be cleaned up. "Unbind him, let him go free" (11:44b), says Jesus. The removal of the burial garb which bound him can be thought of as a symbolical equivalent to the cutting of the umbilical cord, for an uncut cord is eventually a form of burial garb. Jesus has called upon the help of a supportive community to complete this process. But "from that day on they [the keepers of the established consciousness], were determined to kill him" (11:53).

Lord Byron, in "The Prisoner of Chillon" has, in poetic language, described one who is caught in the same type of situation as Lazarus, becoming loathe to come forth:

I made a footing in the wall,
 It was not therefrom to escape,
For I had buried one and all,
 Who loved me in a human shape;
And the whole earth would henceforth be
A wider prison unto me;
No child, no sire, no kin had I,

No partner in my misery: I thought of this, and I was glad, For thought of them had made me mad; I had no hope my eyes to raise, And clear them of their dreary mote; At last men came to set me free; I asked not why, and recked not where; It was at length the same to me, Fettered or fetterless to be I learned to love despair. And thus when they appeared at last, And all my bonds aside were cast, These heavy walls to me had grown A hermitage-and all my own! And half I felt as they were come To tear me from a second home.50

Soul shepherds can expect this half-hearted attitude in those whom they would set free. It is an attitude we all share, for when complexes emerge into consciousness, conflict is inevitable since it is through the conflict that one experiences the birthing of the consciousness buried in the archetypal complex.

The complex in its "seminal function"... deserves a place of honor as the life-renewing and life-promoting source whose function it is to raise the contents of the unconscious to consciousness and mobilize the formative powers of consciousness.51

The Soul is the womb that carries this baby, the fertilized archetypal complex, which is like a growing fetus whose presence creates symptoms that call attention to itself. But a pregnant Soul, like a pregnant woman, must be delivered or there will be disasterous consequences. And for this safe delivery a stable and cooperative Ego consciousness is essen-

⁵⁰ Gardner, English Verse, 568-69.

Jolande Jacobi, Complex, Archetype, Symbol in the Psychology of C.. G. Jung (Princeton: Princeton Univ. Press, 1974), 29.

tial. "Everything depends on whether the conscious mind is capable of understanding, assimilating, and integrating the complex."52 A well-defined Ego is needed that can take on the role of conductor in the profane section of the psychic orchestra, one that is able first to distinguish the parts and then set proper limits on each, bringing about a harmonious interaction amongst them. The weaker one's Ego, the more readily does one lose one's individuality and become absorbed in the ethos of the surrounding culture, as when the Israelites became swallowed up by the Canaanite religious practices, or contrariwise, when they became frozen in their spiritual consciousness and feared risking themselves in the next stage of growth, that of recrossing the Jordan under Joshua's leadership, a rigid Ego being a weak Ego--a balanced Ego being neither too rigid or too fluid. But a person with a rigid conscious attitude should not be pressured, for as Jung has warned, "The general rule should be that the weakness of the conscious attitude is proportional to the strength of the resistance." This weakness reveals an Ego that is not capable of handling the conflict of opposites embedded in the complex. A dream may indicate a lack of readiness on the part of the Ego as that of a young man who dreamed of three rooms, all with closed doors which he was afraid to

⁵² Ibid., 27.

⁵³ C.-G. Jung, <u>The Psychology of Transference</u>, extracted from <u>The Practice of Psycho-Therapy</u>, vol. 16, CW, 2nd.ed., 1966 (Princeton: Princeton Univ. Press, 1974), 22.

open because there was some kind of monster behind each door. This dream had a powerful emotional impact on him, seeming to warn him that his Ego is not strong enough yet to deal with the archetypal forces behind the closed doors. None-theless, there is a price to be paid for holding these forces in check.

When the outer environment is right and through archetypal action inwardly the complex begins to grow, invisibly at first, preparing the way for transformation. The Ego, ready or not, is eventually confronted with a pregnant or birthing Soul to which there are several possible responses. If the Ego remains unconscious, somatic or psychic symptoms may follow which block the flow of energy to the conscious Ego which can be reflected in problems with outer relationships. If the psychic charge in the complex equals that of the Ego, a person may be torn in two. If the balance of energy becomes greater in the complex than in the Ego, the Ego may lose its identity in the complex, as when a person possessed by a father complex is unable to relinquish this stage of development and move into a more feminine stage of consciousness. Another possibility is psychic disintegration where partial personalities built around various complexes take over the personality--like an orchestra without a leader with each member playing without regard to the others, resulting in chaotic disharmony.

Even if one understands intellectually about a complex, the conflict it engenders cannot be resolved with the mind

alone but only through accepting the full pain of the birthing process with all of the anguish of Soul which that entails. thinking life being no substitute for living it. Repressing one or the other pole in what appears to the conscious mind to be an irresoluble conflict, as a way of escaping the suffering entailed with birthing the transcendent harmonizing principle, is to kill the possibility for creative transformation of the personality, meaning that one must carry "dead bones" in one's psyche with the psychic energy locked up in the buried complex lost to the conscious personality, just as Moses carried Joseph's bones with him when he led the children of Israel out into the desert (Ex. 13:19), the psychic energy that Joseph represented being locked up in the collective psyche and inaccessible to consciousness until the archetypal image of the raised Serpent unlocked the inner complex and freed the energy it represented, this being a healing symbol. And Jesus called the Pharisees whitewashed tombs looking handsome on the outside but filled with dead mens' bones on the inside (Matt. 23:28), because their approach to life was repressive rather than transformative, they finding their enemy without in the person of Jesus instead of within themselves.

Concomitant with the form of consciousness represented by the Pharisees goes a judgmental attitude leading Jesus to warn,

Do not judge, and you will not be judged; because the judgments you give are the judgments you will get (Matt. 7:1).

Because behind the polite facades lie unspoken judgments, members of the group are controlled to conform to outer expectations to avoid feelings of guilt, so that the greater sin is committed—that of being untrue to one's own convictions and one's Self leading to the sort of culpability of the man who buried his talent in the ground out of fear and therefore being subject to his punishment—that of being thrown "out into the dark where there will be weeping and grinding of teeth" (Matt. 25:30). It is possible to experience those parts of ourselves in the outer darkness weeping and grinding their teeth in our dreams. Ignored too long, they are capable of causing a psychic earthquake of devastating proportions.

One's failure to cooperate with the birthing process of the suffering Soul leaves behind memories, fears, needs, guilt, and duties with which one has never come to terms and which have a way of haunting one and interfering with one's life, and which one must face and resolve before psychic wholeness and integration can become a reality. For this reason purgation and entry into matriarchal consciousness come together.

Confession to a trusted Soul shepherd and the deep purgation which this relationship enables (leading to a sense of reconciliation with God), is possible with matriarchal consciousness because Eros gives a sense of acceptance that goes deep enough to penetrate into the cellar of the psyche and raise up the dead bones, this symbolic image being given flesh

in Ezekiel's vision of the whole House of Israel (the whole psyche) being reborn:

He [Yahweh] said, "Prophesy over these bones. Say, 'Dry bones, hear the word of Yahweh. The Lord Yahweh says this to these bones: I am now going to make the breath enter you, and you will live. I shall put sinews on you, I shall make flesh grow on you, I shall cover you with skin and give you breath, and you will live; and you will learn that I am Yahweh.'" Ez. 37:4-7

Here the Soul shepherd expresses the faith and has the vision, received from the divine Self, that the people need, and he has the courage to speak when outwardly there is no hope. Responding to the Voice of God, the prophet sees with his inner eye his prophesy being fulfilled:

While I was prophesying, there was a noise, a sound of clattering, and flesh was growing on them and skin was covering them, but there was no breath in them. He said to me . . . "Say to the breath, 'The Lord Yahweh says this: Come from the four winds, breath; breathe on these dead; let them live!'" . . . Then he said, "Son of man, these bones are the whole House of Israel. . . . Say to them, 'The Lord Yahweh says this: I am now going to open your graves; I mean to raise you from your graves'" (Ez. 37:7-9, 11-12).

Ezekiel here has the inner eye needed by the Soul shepherd, one that can envision wholeness and rebirth even when out-wardly there is no reason to hope.

The Soul shepherd is pediatrician as well as obstetrician, newly born consciousness needing special care as Paul learned, for he writes to the Corinthians that since they are infants in Christ, he will need to feed them with milk until they are ready for solid food (I Cor. 3:2).

The Soul that is pregnant with the archetypal image of the Cross-bearing Christ, must learn to accept the contraries in the nature of God simultaneously in order to bring about a wholistic atonement, one that does away with the necessity for a scapegoat. Her labor is well described by Boris Vysheslawzeff:

The soul is harmony and dissonance; it is a system of opposites which "nourish" and "devour" one another, an antinomy in constant process of solution. Hence the need for redemption and the inner tragedy of the soul. . . . [But] from struggle arises harmony, and the greater the conflict the profounder and firmer the union which transcends it. . . . This is a new relation of opposites, in which the opposites do not exclude or destroy one another; they do not devour but mutually nurture one another. . . . This fortunate relationship is really a miracle. . . . It is the birth of a new stage of being, which was not previously present. . . . a hieros gamos, a sacred marriage. . . . This is the transcending of the lower by the higher.54

The Church which is courageous enough to allow the Cross-birthing Soul to live in her midst will be one where creative conflict is accepted as healthy, decision by consensus is normative, pluralism is prized, expression of a full range of emotion is encouraged, polarity between opposites is sought, and symbolic expression and imagery are valued. Such a Church will be Mother of sages who are trusting enough to be mutually vulnerable because they are all in process of removing the log from their own eyes so that they can see more clearly to take the speck out of the neighbors' eyes (Matt. 7:5). In this Church the spiritual Word is not divorced from the instinctual Body and Blood of Christ, for her children truly eat the Body and drink the Blood integrating it into their hungry Souls. And they understand the wisdom of Jesus' warning:

Boris Vysheslawzeff, "Two Ways of Redemption: Redemption as Resolution of the Tragic Contradiction," <u>Eranos Year Books</u>, vol. 6, ed. Joseph Campbell (Princeton: Princeton Univ. Press, 1970), 13-15.

Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves (Matt. 10:16 RSV).

The caduceus, the medical profession's symbol for healing, could well be applicable to such a Church as well, as this symbol offers a good representation of the interdynamics of the Soul, this image being that of a staff with two snakes twined around it and a pair of wings on the top. The staff may represent the world axis (the cosmic pole down the center of the psyche), the two raised Serpents the divine and human aspects of the instinctual realm of the psyche, and the two lowered wings the related Eagle, one wing depicting the human and the other divine Spirit. Since both Spirit and Instinct have here been circumcised with Instinct raised and Spirit lowered, they depict a non-destructive form of interaction; so the caduceus makes an appropriate symbol for the Soul that heals.

It is such a Soul as this that safely completes the journey to Bethlehem and the inward birth of Christ, this birth enabling the spiritual marriage between matriarchal and patriarchal consciousness that will generate Holy Wisdom and the fully realized Self-the eschatological birth out of the womb of the Great Parent.

The birth of Christ in the Soul and the spiritual marriage is a well marked, ecstatic experience that leaves the heart of the Soul indelibly bonded to God-doubly sanctified as well as deified. There can be no regression back to patriar-chal consciousness (Figure 3), after this experience.

Modern Quaker mystic, Thomas Kelly, shares an experience

that has the flavor of anmentry into stage twelve consciousness:

Then is the soul swept into a Loving Center of ineffable sweetness, where calm and unspeakable peace and ravishing joy steal over one. And one knows now why Pascal wrote in the center of his greatest moment, the single word, "fire!"

On the sense of joy Kelly elaborated:

And one sings inexpressibly sweet songs within oneself, and one <u>tries</u> to keep one's inner hilarity and exuberance within bonds lest, like the men of Pentecost, we be mistaken for men filled with new wine. Traditional Quaker decorum and this burning experience of a Living Presence are only with the greatest difficulty held together!

In the Loving Center, he reports, the fruit was received with astonishment:

One may have said all one's life, 'God is love,' but there is an experience of the love of God which, when it comes upon us, and enfolds us, and bathes us, and warms us, is so utterly new that we can hardly identify it with the old phrase, God is love. Can this be the love of God, this burning, tender, wooing, wounding, pain of love that pierces the marrow of my bones and burns out old loves and ambition? God experienced is a vast surprise.55

He refers to God as not merely love, but Lover!

Such an experience brings with it an apostolic calling of which Jean de Menasce writes:

For it is the Spirit which impels the soul to espouse its redeeming will and enlists it wholly in the service of the church. This apostolic thirst which descends from on high to unite the contemplative with the evangelizing soul is a very visible and striking mark of true Christian mysticism. . . . As [Christian mystics] see themselves in God, they see also the place which the Spirit assigns to them in the building of the Church.56

⁵⁵ Hal Bridges, American Mysticism from Willian James to Zen (New York: Harper, 1970), 42.

Jean de Menasce, "The Experience of the Spirit in Christian Mysticism," <u>Eranos Year Books</u>, vol. 6, 345.

Paul describes this apostolic calling that comes with Christification of the Soul (Figure 5):

And for anyone who is in Christ, there is a new creation; the old creation has gone, and now the new one is here. It is all God's work. It was God who reconciled us to himself through Christ and gave us the work of handing on this reconciliation. In other words, God in Christ was reconciling the world to himself, not holding men's faults against them, and he has entrusted to us the news that they are reconciled. So we are ambassadors for Christ; it is as though God were appealing through us, and the appeal that we make in Christ's name is: be reconciled to God. For our sake God made the sinless one into sin so that in him we might become the goodness of God. II Cor. 5:17-21

Paul promises that God cooperates with all those who love God by turning everything to their good (Rom. 8:28). They are to become true images of the Son so that this Son might be the eldest of many brothers (Rom. 8:29), but if we are in union with Christ, we have imitated Christ's death; however, we shall also imitate his resurrection and share his glory (Rom. 6:5, 8:30). Of the esoteric nature of Christianity Paul writes:

The mystery is Christ among you, your hope of Glory (Col. 1:27). He struggles to bring them to understanding:

It is all to bind you together in love and to stir your minds, so that your understanding may come to full development, until you really know God's secret in which all the jewelshof wisdom and knowledge are hidden (Col 2:2-3).

In Paul's thinking

Christ's glory is given and will be fully given at the end of the world. Glory is thus in Paul an eschatological experience—i.e., it is a partly fulfilled reality, although it is also a future expectation into which we enter by degrees (II Cor. 3:18; cf. Rom 9:23; II Thess. 2:14).57

⁵⁷ G. Henton Davies, "Glory," in <u>Interpreter's Dictionary</u> of the Bible, vol. 2, \$02-03.

These degrees may be represented in Figures 4, 5, and 6 which depict the Soul pregnant with Christ, the birth of Christ in the Soul, and the eschatological birth out of the womb of the Great Parent, the last being experienced as glorification.

Oliver W. Holmes, in his poem "The Chambered Nautilus," expressed this process of growth by degrees in the Soul's life:

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple,
nobler than the last,
Shut thee from heaven
with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by
life's unresting sea!58

The last birth canal experience in this life is that of leaving the outgrown shell by life's unresting sea and crossing the Ocean of Death. This is not to be confused with the Eschaton of Figure 6 which is an inner event, rather this is an outer happening which occurs in the natural course of events, each one receiving a new spiritual body in which to continue the Soul's journey.

In Jesus' last appearance on the shore of Tiberias in John's gospel, he gives Peter a message appropriate to all the shepherds entrusted with journeying Souls:

"Simon son of John, do you love me more than these others do?" He answered, "Yes, Lord, you know I love you." Jesus said to him, "Feed my lambs."

⁵⁸ Oliver W. Holmes, "The Chambered Nautilus," in <u>Masterpieces of Religious Verse</u>, ed. J. D. Morrison (New York: Harper, 1948), 370.

A second time he said to him, "Simon son of John, do you love me?" He replied, "Yes, Lord, you know I love you." Jesus said to him, "Look after my sheep."

Then he said to him a third time, "Simon son of John, do you love me?" Peter was upset that he asked him the third time, "Do you love me?" and said, "Lord, you know everything; you know I love you." Jesus said to him, "Feed my sheep." John 21:15-17

So it is appropriate to close with these words from the Chief Shepherd to all those shepherds who love him: "Feed my sheep."

GLOSSARY

Adam:

Represents patriarchal either/or consciousness birthed by Eve (matriarchal consciousness), at the time of the Fall (Figure 3), the "Eve" taken from his "side" being patriarchal femininity, that which derives its power from the masculine magnetic pole—pure Spirit/pure Instinct. Adam is patriarchal Ego—alienated from its divine counterpart, the Ego aspect of the divine Self and from the inherently feminine, unitive consciousness. Adam is identified with the Father rather than the Mother.

Archetypal images:

Primordial patterns of development which are the epitome of that which they represent (just as the acorn is the essence of an oak tree), and which, when they emerge spontaneously into consciousness at different stages of psychic maturation, have a goal-oriented magnetic power which is metamorphic—transforming consciousness and enabling an incarnational response which fulfills the pattern of the image at an instinctual or a spiritual level, its inherent meaning being universal even while it expresses itself uniquely in each individual personality.

These images may be represented as the "eggs" coming from the "ovaries" of the Great Mother, the archetypes as such, having human and divine counterpoles which, when fertilized by the bipolar Father (Spirit/Instinct), are planted in the human Soul womb, forming there an embryo which is an archetypal-complex which grows hidden from consciousness until symptoms arise which, if understood in a meaningful way, transform consciousness. Ignored (i.e., if not "delivered"), the unborn fetus becomes destructive to conscious life, "dead men's bones" in the psyche with energy stored in them and lost to consciousness.

Archetypes as such:

May be depicted as the Great Mother's eternal dual ovaries (Divine/Human), which may be inferred from the archetypal egg images.

Ark:

As shield against a flood, it represents that which protects the divine/human complex or the Soul from the chaos waters of the Earth Mother's womb at the center of the psyche.

Babylon:

Represents the dark Earth Mother womb and the failure of the Law—the Ark of the Covenant at the center of the

old Jerusalem—to protect from her castrating power, as she destroys Jerusalem. Some of the captured Israelites are permanently absorbed by her powerful instinctual images. Others follow Nehemiah and Ezra out in a second Exodus to recover the Law and rebuild the outer temple, and for a few a transformation of consciousness occurs which provides a new protective ark—the archetypal symbols that accompany the new consciousness (stage eleven).

In Revelation Babylon is the Great Prostitute whose waters are all the peoples of the world. Because she absorbs them in her instinctual images so that their awareness of spiritual meaning is lost, the spiritual Father hates her.

Baptism:

Initiation rite of the New Covenant, circumcision of the heart. It is an outward sign of an inner event, a rebirth of the Soul. It also points to the need for purgation, a cleaning out of the psychic cellar—dealing with all the repressed contents that accumulated during the period of patriarchal consciousness. It initiates stage eleven.

Barren woman:

A biblical archetypal image which points to the anguished conflict within the fetal archetypal complex in the Soul as the labor of incarnation progresses, the harmonizing child(which the image represents), being a bearer of a new form of consciousness and being. When the meaning embedded in the archetypal image is finally comprehended by the Ego, assimilated, and incarnated in some form of human consciousness, then the barren wife rejoices as she has borne the symbolic child out of her suffering.

Blood:

The blood of Christ is the psychic blood shed by the Soul in which the Cross of Christ has been implanted with "nails" of LOVE. This Cross holds Spirit and Instinct (vertically), and Human and Divine (horizontally), in creative relationship involving a crucifying tension when the contraries in the psyche are prevented by the Cross from either pulling away from or absorbing one another.

Christ:

The Child of Holy Soul and Holy Eros and grandchild of the Great Mother and the Great Father whose Cross gives sanctifying power to the Soul as she is bound to it in love. It provides a buttress that keeps the Soul from another Fall, allowing for the shell of the Cosmic Egg to become permeable so that there can be a true relationship between patriarchal and matriarchal consciousness for the first time (Figure 5), a spiritual marriage that will birth in due time Holy Wisdom and the fully realized Self out of the womb of the Great Parent (Figure 6).

Circumcision:

Sign of the Covenant between Abraham and Yahweh which may signify the acceptance of limited celibacy, i.e., a limitation placed upon Instinct.

Circumcision of the heart:

Denotes being broken at the Center of the psyche so that a metamorphic rebirth of the Soul may occur. Accompanying it is a humbling of the high Eagle Spirit. It is the New Covenant whose outward sign is baptism.

Collective psyche:

The archetypal psyche, in and among all, the collective Soul, sacred realm.

Complex:

An embryo which comes into being when the corresponding human and divine archetypal egg images enter the human Soul womb and are fertilized by Father Spirit/Instinct, the Soul needing to be delivered when the complex embryo comes to full term. What is born is new consciousness and being which brings with it new response-ability.

Consciousness:

Light, awareness, discrimination that form a network of relationships and associations. It may be focused and singular (solar), bifocal and unitive (lunar), or transcendent and archetypal (stellar). Its foremost light in the sacred realm of the psyche is the Ego aspect of the divine Self and in the profane realm the human Ego, though there is luminosity in the archetypal complexes which is experienced especially in dreams.

Conversion:

In a general sense a change of attitude or being at any stage of psychic development, but more specifically, the awareness that comes to one in patriarchal consciousness, through the agency of an outer relationship and archetypal action within, that all is not well in one's psychic world, that there is an inner lack, an unbridgable chasm between oneself and God. If accompanied by confession, this awareness can lead to rebirth of the Soul.

Cosmic egg:

The Soul womb "laid" by the Great Mother and surrounded by a "shell" of unconsciousness which protects the unitive matriarchal consciousness within from the divisive patriarchal consciousness without.

Cosmic pole:

The magnetic pole that links North and South in the middle of the globe-like psyche. In the northern hemisphere its power is spiritual and in the southern it is instinctual. Through archetypal action it can be broken into two interrelated magnetic poles.

Cross:

The cross-shaped Eros binding power of the Christ implanted by God at the midpoint of the Holy Soul (the solar plexus region of the body), its North/South axis re-

lating Spirit and Instinct to one another and its East/ West axis bonding the human and divine realms (Figure 5).

Crucifixion:

Process in the life of the Soul at stage twelve when the dual contrary forces in the divine nature (unifying/separating), are held simultaneously in creative tension bound to one another by the Eros Cross of Christ implanted by divine action at the center of the Soul until Holy Wisdom and the realized Self birth, a resurrection experience, as a new creation resolves the conflict.

Davidic Covenant:

Covenant between David and Yahwehuwhich binds divine and human aspects of the psyche in a new way that is protective of the human Ego. Yahweh promises David through Nathan, "Your House and your sovereignty will always stand secure before me and your throne be established for ever" (II Sam. 7:16). If David represents the ideal patriarchal Ego which is consciously related through the pseudo Soul (typified by Jerusalem in David's case) to God through the Law and the Covenant of Circumcision, to both regions of the psyche (North and South historically speaking), and to the complexes when they are activated (represented by the twelve tribes), then this Covenant represents God's promise that such an Ego is eternal, but since history proved David's physical dynasty to be mortal, then it is the transformed matriarchal Ego, Son of David, that is immortal.

Dove:

Peaceful seed-eating bird representing the Holy Spirit, spiritual Eros-masculinity derived from feminine archetypal power-associated with the Virgin Mary.

Eagle:

Golden Eagle represents rarified, purified Spirit that is alienated from Instinct, the mythological bird that can look the sun in the eye and not be blinded, symbolizing incarnation of the archetypal image of Father Spirit, spiritual power of patriarchal consciousness; Silver Eagle depicts Spirit that has been distilled from Instinct and symbolizes incarnation of feminine Spirit, spiritual power of matriarchal consciousness.

Earth Mother: In her negative aspect she represents a dark Hell of formless chaos, a destructive Flood at the center of the psyche—the Pit; in her positive aspect, she is the elemental Mother who builds up life with her dark instinctual images and dark spiritual images, dark because the consciousness that they are related to one another is lacking.

East:

Since the sun rises in the East, and East represents the human realm of the psyche, it depicts the origin of human Ego consciousness. In the Bible to go East represents a regression to an earlier stage of consciousness which is positive if it is for the purpose of integration; otherwise, it is negative.

Eden:

The Cosmic Egg "laid" by the Great Mother; Soul womb of Daughter Eve who loses her life (matriarchal consciousness), birthing patriarchal (Adam), with his divisive consciousness of the opposites.

Ego:

The essential dual subject of consciousness in the human and divine realms of the psyche, inherently masculine in patriarchal consciousness and being of a feminine masculine nature in matriarchal consciousness. To be creative, the human Ego must cooperate with the divine in whose image it is made, its Call in life being to express that divine twin consciously.

Egypt:

Since Egyptian religion deified animals, which may represent instincts, she may symbolize the instinctual aspects of the archetypal images in her positive aspect. In her negative aspect she represents the castrating Earth Mother who enslaves her children.

Enantiodromia:

A sudden swing from one pole of the psyche to the other without integration, a sign of a rigid one-sided conscious attitude.

Eros:

Feminine masculinity created through transformative archetypal power out of Spirit and Instinct and represented by the color purple.

Eschaton:

The final goal and end of the Soul's journey to birth Holy Wisdom and the consciously realized Self, an inner event which radiates outward and in which the Divine and Human are unified, masculine and feminine are harmonized, and transfiguration has spiritualized the body and formalized the Spirit. It is the End of the cycles of death and rebirth within the womb of the Great Parent, but a new Beginning outside the womb. Physical death is not to be confused with this psychic event.

Eunuch:

One who for the sake of the realm of God foregoes genital expression of sexuality in favor of its spiritual expression—spiritual Eros.

Eve:

Unitive matriarchal consciousness caught between the conflicting voices of Father God (Yahweh and the Serpent), and choosing to heed the Wisdom of the Serpent which costs her life, but by eating of the fruit of the tree of the knowledge of good and evil, she births patriarchal consciousness with which she is unable to co-exist. She is the Soul Daughter birthed out of the womb of the Hermaphroditic Great Parent, her birth represented by Figure 2. Her consort, matriarchal masculinity, derives

his power (Eros), from the transformed magnetic pole.

Glorification:

Psyche transfigured into heavenly earth as the twelve stages of the pilgrimage have been completed and there will be no more births, deaths, and rebirths within the womb of the Great Parent. The human Ego becomes the porous membrane through which the Divine radiates, the risen Christ being the eye of the Soul which is the Bride of the Spirit and the Lamb (Figure 6).

Great Father: Though he is transcendent to the psyche, it can be intuited that he has dual aspects of Instinct (represented by red) and Spirit (depicted by blue). Symbols for the Father in his relatively transcendent state in the psyche are the Golden Eagle (Spirit) and Golden Serpent (Instinct). As opposites they hunger for one another, but if they relate directly, they destroy each other; therefore, their hunger can only be satisfied in the Soul which enables them to relate without mutual destruction.

Great Mother: Transcendent to the psyche, she can be understood to be Imagination as such, expressed through the archetypal images which are released from her West ovary in divine form and from the East ovary in human form, these identical/fraternal twins (fraternal because one is Human and the other Divine), coming together in her womb in its Earth Mother or Soul Daughter form fertilized by the bipolar Father. They thus form an embryo—an archetypal complex with a definite image which is incarnated in the human Soul with the cooperation of the human Ego with both being transformed in consciousness and being as a consequence.

Harlot:

Symbol for the phenomenal world in both its positive and negative aspects.

Hell:

Castration in the black hole of the nuclear Mother or alienation in the white frozen wastelands of the Father.

Holiness:

Has two facets, one that separates (patriarchal), and one that unites (matriarchal), each needed at different stages of the psychic journey to bring about the final harmonious state of Holy Wisdom which brings them together in a New Creation.

Instinct:

Compelling physiological generative power of Great Father Instinct whose passionate dynamism is represented by red, it being formless until it comes in relationship with the archetypal images where its transformed nature is represented by purple. Jerusalem:

As the old Jerusalem it depicts the pseudo Soul of patriarchal consciousness; as the new Jerusalem it represents the reborn Soul of matriarchal consciousness; and as the Heavenly Jerusalem, it signifies the glorified Soul in which both forms of consciousness have been harmonized.

Logos:

The Word which has two forms, the clear conceptual Voice of the focused masculine principle whose symbol is the sword and the paradoxical symbolic Voice of the feminine principle which serves the function of building a cross-shaped bridge reconciling contraries, its symbol, therefore, being the Cross. One separates; the other unites, the two being complementary.

Mary:

Reborn metamorphosed Soul Daughter of the Great Mother (stage eleven), who is pregnant with the archetypal image of the Christ. She is inseparately related to Rachel, Mary representing the upper Eros waters of the Soul and Rachel the lower. Together they incarnate their counterpoles in the divine realm of the psyche so that the Crossbearing Christ may be born in the Holy Soul impregnated by Holy Eros, the spiritual Eros (Holy Spirit), being distilled from instinctual Eros (Holy Instinct). Unlike Eve, Mary has experienced patriarchal consciousness which remains a memory for her and also a goal—to be able to relate to the Father's divisive consciousness without losing the Mother's unitive awareness.

Matriarchal consciousness:

Cosmic consciousness, inherently feminine as it is derived from the archetypal power of the Great Mother, having the power to harmonize opposites (e.g., past/future into an experience of living in the now); its Word is the symbolic image, its primordial language myth. Its masculine power, Eros (which dissolves differences), is derived from the feminine. With this consciousness the divine can be experienced as immanent within the psyche and as polytheistic, its symbol being the Cross.

Mosaic Covenant: Initiated by God and based on a grateful human response to Yahweh's saving acts in bringing the people out of Egypt [the dark enslaving nuclear Mother], as expressed by obedience to the Law given by God to Moses and sealed by the sacrificial blood of animals [representing their instinctual selves], making the people a chosen community of priests to serve God as a Holy Nation, holy here meaning purified, the Law serving the purpose of developing a strong enough spiritual consciousness to risk returning and integrating what was left behind—their instinctual roots.

New Age:

An enlarged perspective which incorporates and reconciles an excluded principle into relationship with an older partial truth with the consequent enlargement and trans-

formation of the old into a new stage of consciousness.

Numinosity:

Fascination arising from encounter with the divine Other which has an awe-inspiring and illuminative drawing power and which originates in the sacred realm of the psyche.

Patriarchal consciousness:

Solar, divisive rather than unitive, its symbol being the sword; God experienced as transcendent; feminine power derived from the masculine which is spiritual/instinctual; birthed as a result of the Fall (Figure 3); may be thought of as Adam's consciousness which is lost whenever matriarchal is reborn and partially regained when the Cross of Christ provides the bulwark needed for the two realms to interrelate.

Purple:

The color representing Eros, feminine masculinity, since it is a compound of red (Instinct) and blue (Spirit), while nonetheless being a color in its own right in the spectrum. As a unity of these two opposites, purple depicts the paradoxical nature of the fertilized image of the archetypal complex.

Rahab:

Ancient mythological sea monster used in Bible as a synonym for the Babylonian sea monster, Tiamat, and as a symbol for Egypt (as primordial Mother), and as prostitute (phenomenal world), Rahab representing the womb that must be split apart for the Soul to emerge.

Reconciliation:

Deeper relatedness made possible through rebirth of the Soul, confession being an essential aspect of the process.

Red:

Represents dynamic compelling and passionate instinctual power of the Great Father before it has been transformed in the archetypal image.

Sanctification:

Being made holy; may take the form of alienated purity of the Father, total relativity of the Mother, or both simultaneously through the power of the Gross made possible by a labor of the Soul with her related Ego, this labor being a distillation process.

Satan:

Concept is used to refer to two very different ideas, one being positive and the other negative. As creative light-bringing Adversary (Lucifer), Satan is a Son of God (e.g., Job 1:6). Here he is an archetypal power in the service of the Great Mother whose ultimate purpose is to birth Holy Wisdom. Through his activity a particular state of consciousness may be destroyed in order to birth a new state as part of a higher good and goal. As a totally negative and destructive force, Satan refers to any power that blocks the growth toward Holy Wisdom.

Self:

The whole psyche containing the goal of the archetypal pilgrimage—psychic wholeness—that unfolds as the journey progresses and is realized fully at the Eschaton.

Serpent:

Symbolic of the divine instinctual life and power of Father God in the southern realm of the psyche, having four forms: (1) transcendent to the psyche (red); (2) relatively transcendent within the psyche (red)—personified in Jacob's twin brother, Esau; (3) transformed in the archetypal complex (purple), Serpent on a pole—the spiritualized Serpent incarnated in Jacob's son Joseph; (4) enervated in the womb of the Earth Mother (black)—personified in the Pharoah of Moses' day.

Shekhinah:

God's immanent presence dwelling with her people, considered feminine in Jewish mysticism (Kabbalism); she carries the projection of the instinctual aspect of an archetypal Soul image as the Community of Israel, which in its spiritual aspect is carried by the New Israel, the Church. She has been referred to as "Rachel weeping for her children," as she goes with the earthly community in its suffering and exile. Rachel represents her human counterpart in the psyche.

Soul:

The Holy of Holies where Human and Divine meet; cross-roads of the psyche (located in the solar plexus region of the body), the womb which accepts the embryonic archety-pal complex—formed by the coming together of the archety-pal egg images from the Great Mother's ovaries fertilized by the bipolar Great Father Instinct/Spirit. With the co-operation of a receptive Ego, the Soul births the new consciousness and being contained in the embryo, incarnating the divine realm in the human. She is the Suffering Servant of God whose innermost nature is a necessary brokenness that keeps open the dark womb of the Earth Mother.

Spirit:

Dynamic impregnating energy of the Great Father whose complementary opposite is Instinct—Spirit being active, vivifying, winged, inspiring, firing, inciting, enlivening, giving staying power and being linked to reason with its power to organize the world of images. In relationship to the psyche it has four forms: (1) transcendent to the psyche (blue); (2) relatively transcendent within the psyche (blue)—personified in Zechariah, father of John the Baptist; (3) transformed in the image of the archetypal complex (purple)—the Holy Spirit, the instinctualized Spirit incarnated in Jesus; (4) enervated in the womb of the Earth Mother (black)—personified in King Herod in the birth narrative stories in Matthew.

Symbols:

Spontaneous psychic products of fertile dual archetypal images growing in the Soul womb which serve as transformers of consciousness and being and motivators in the incarnational developmental process. Symbols give the inherent timeless and universal meanings embedded in the archetypal images limited individual and cultural forms in history, these symbols expressing themselves in dreams, visions, mystical experiences, art, myth, ritual, fantasy, etc. The symbol may be thought of as the feminine Logos, the Word spoken from the pregnant Soul to the potentially receptive Ego which enables a process that can harmonize the opposites in the nature of God, as the symbol has four "legs"—one in the familiar realm of the Ego, another in the sacred realm of the psyche, and the remaining two in the spiritual and instinctual realms. The ultimate goal of this symbolic labor is accomplished when Holy Wisdom and the fully realized postnatal infant God-Self have been birthed.

Synchronicity:

Simultaneous occurence of two meaningfully but not causally connected events linking a psychic state with an external event, pointing to an acausal connecting principle grounded in the archetypes which relativizes inner and outer worlds.

Unconsciousness:

Has two aspects, personal and collective, its symbol being darkness, shadow, or night with no illumination.

Virgin:

An archetypal spiritual Soul image whose divine aspect incarnates itself in the human aspect of the spiritual Soul. The Father of the Child birthed by the Virgin is divine, the Virgin being inseparably related archetypally to her Sister, the instinctual aspect of the Soul.

Water:

Represents the womb of the Mother; as Flood it returns form to chaos and meaninglessness (regression or death). Divided waters represent the opening of the womb to birth new consciousness and being. The upper and lower waters of the Soul womb have form—that of the archetypal images—so that one does not drown (lose consciousness), in them, the symbol serving as an ark in which the opposites can relate to one another consciously.

Wisdom:

She is the image of the final goal that is to be incarnated (Holy Wisdom), as well as the guide along the way. She has dual lunar vision, focused solar perception, and a third eye, archetypal stellar consciousness. Her way is not easy since she holds opposites in tension, her paradoxical view of reality not allowing for quick easy answers but requiring a balancing act which gives her the appearance at times of being not too bright when her vision is lunar, but this consciousness can be superior to solar as the sun blanks out the stars, symbols for the archetypes. Because she has access to three kinds of consciousness, her perspective is more wholistic and ultimately unifying.

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